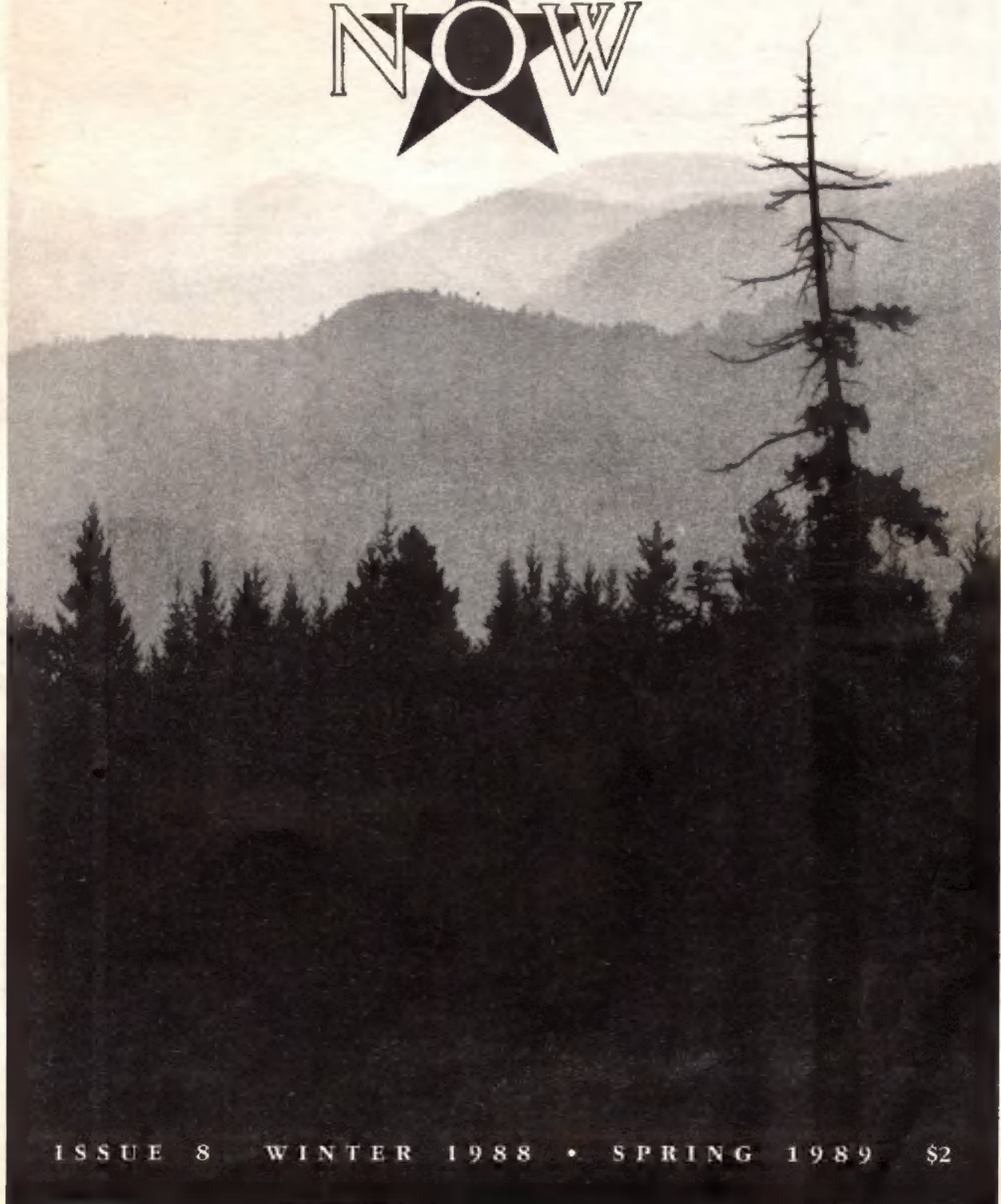


REALITY

NOW



ISSUE 8 WINTER 1988 • SPRING 1989 \$2

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HELLO and welcome to issue 8 of Reality Now. The first thing you'll notice this issue is our change in format (again).

We felt that the magazine format would hold together for longer, thus making RN more of the permanent resource we'd like it to be. And of course it looks real cool too.

What may not be so obvious is that we've become much more organized than we have been in the past (though this may not be immediately apparent due to the long gap in between issues!). The Toronto Anarchist Black Cross has developed a more 'formal' collective structure and is meeting regularly. RN Publishers is now the publishing collective of the Toronto ABC. All of us at Reality Now are involved in the ABC, though not all of the ABC chooses to be involved in Reality Now. RN Publishers will be publishing ABC material and Reality Now, and we also hope to be publishing a series of pamphlets during the next while. We hope that the link between RN and the ABC will demonstrate our belief that publishing is no substitute for action, only a vehicle to inspire further growth and development of action.

While we have always stressed the need for action, we may have neglected to emphasize enough the need for strategy.

Direct action (taking direct control of and responsibility for our own lives and respect and solidarity to our sisters and brothers in our collective situation) is a form of empowerment for the people who do it, so it's always a step in the right direction. But this does not mean that we are no longer responsible for our actions. In fact the point of the matter is that we place ourselves in a situation where we do have more responsibility simply by confronting some problem. When we get together and work out common strategies which can then be put into action, we start to move in leaps and bounds rather than small steps.

There are many things which must be considered in our struggles and strategies for social revolution ... the sources of the problems in our society, the ways they are maintained, our personal situation, our collective situation, our abilities, how we can expand them, action and reaction, tactics, and of course, what we are trying to achieve. Our strategy must always be made with the intent of moving closer to our goals, and it must always be tried and acted upon, then re-evaluated and re-developed. Every individual and group should give this some thought as our choice of strategies will affect how we live our lives and how we work. These are choices we make everyday. The problems

of self-organization, strategy and social change should seem obvious to any of us who come from working class families. That being always someone coming along and coercing us into following their agenda. We still have a great need in developing ways of organizing ourselves without vanguardist isolation trips. We need to come together with clear political and social objectives, using equal and fair decision-making methods.

We have given much thought to these things over the years. Anarchy and the overthrow of present social relations is a struggle, and not an easy one. Our actions and work must take this into consideration. At the same time we should reflect the joy and fulfilment of self-empowerment and alternatives to domination. But if our ways of living and working together are so important and so obvious — even *natural* — why are they at present limited to such a small number of people? Well, to begin with, mutual aid and cooperation are natural, and can be found in many aspects of everyday life, in many organizations and situations. In the workplace, for example, it's those who do the work who know what's going on and how it's done. The many different bosses and flunkies do nothing in the actual work at all. The small
(continued on Page 4)

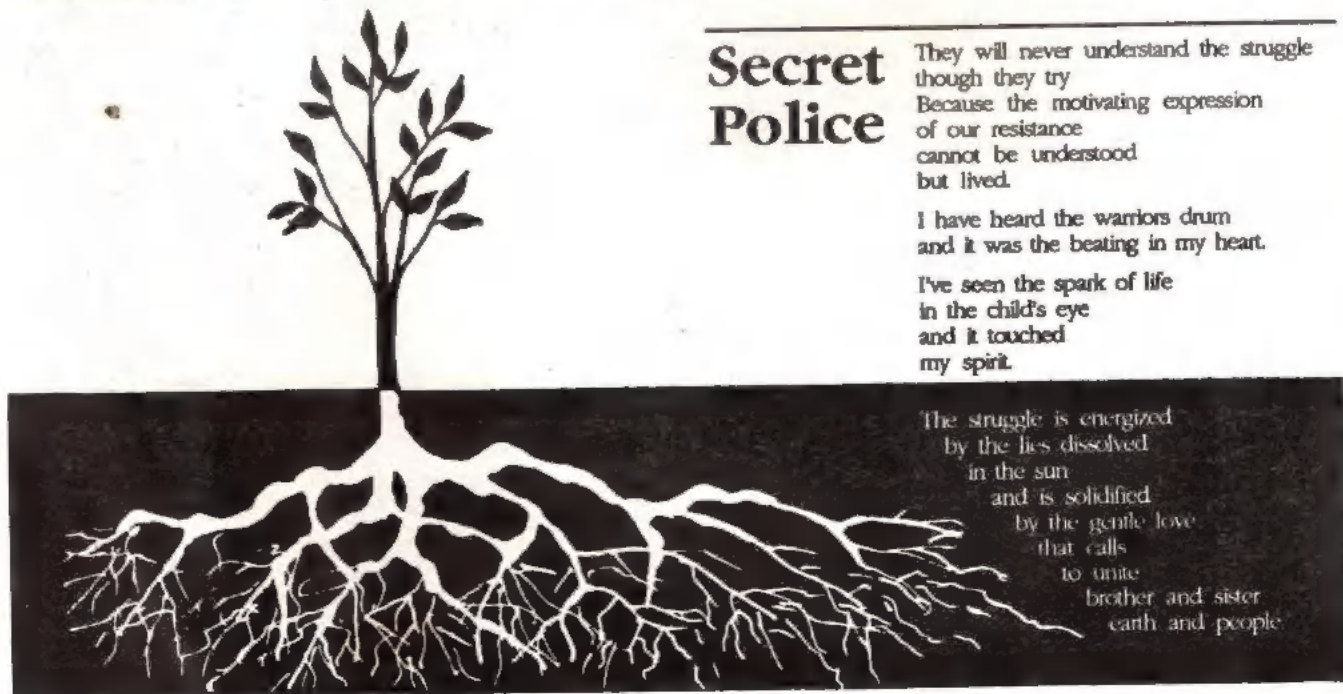
Secret Police

They will never understand the struggle though they try
Because the motivating expression
of our resistance
cannot be understood
but lived.

I have heard the warriors drum
and it was the beating in my heart.

I've seen the spark of life
in the child's eye
and it touched
my spirit.

The struggle is energized
by the lies dissolved
in the sun
and is solidified
by the gentle love
that calls
to unite
brother and sister
earth and people.



RN NOTES

In case it isn't immediately obvious, it's been over a year since our last issue. While we apologize to all our subscribers, who may be wondering if we've ripped them off for the seven bucks, we do hope this issue has been worth the wait. Again we have to stress that RN is a paper put out by activists ... we are all active on many fronts, including the Anarchist Circle, who were frantically organizing the anarchist gathering here in Toronto, which was a hell of a lot of work (though well worth it). Donations and subscriptions have been fairly good in the past while, including half of *Bulldozer's* former funds, which, upon its final demise, were donated equally to both us and the Prison News Service, a bi-monthly bulletin of prison and resistance news done by the *Bulldozer* group. But they need to keep on coming so that we can keep on putting this out.

RN from now on will likely be a twice-yearly thing, which would carry information analyzing where we're at and where we can go, as well as useful info to help us in our struggle. Sort of a tactical/practical magazine, as opposed to either a newsmagazine or a theoretical journal. Yes, we will examine "theory", but only that which comes out of action or inspires further action. It's time to start learning from our mistakes and from what we do well, and sharing that knowledge around.

It's way easier to subscribe to RN if you want to be sure to get every copy. It's free to prisoners, but to others it's only \$8 Cdn or \$9 (US) in the States and overseas. If you can pitch in a little extra to help fund all our prisoner and free subs, please do. If you sincerely can't afford it, write and we'll see what we can do. We are also willing to exchange magazines with others. Due to the tons of mail we receive it takes us a very long time to respond, so if you write, be warned and be patient.

We'd like to thank all those wonderful people who put us up while we were traveling across Canada. Without trying to publish all your names, we just wanted to say that we think you're all wonderful and we love you. For those who are wondering just what the hell we're talking about, some of us in RN went across Canada late last year and met many other activists and made a lot of new friends.

Also, a very special thankyou goes out to our buddies in Ottawa, who have offered their help in constructing the new Reality Now/ABC office and doing the electrical work. They have been extremely generous with their support during the whole history of Reality Now and the ABC. They are also responsible for printing the new Anarchist Black Cross T-shirts, for which they donated the basic costs (see page 44). These acts of solidarity are our inspiration.

A big thanks and lots of love also goes out to all those activists within our own community in Toronto and elsewhere who encourage, help, and inspire us every day. Love & kisses!

DEDICATION

This issue is dedicated to the memory of Larry Law, publisher of *Spectacular Times*, in England, which has been a source of inspiration for us. He died suddenly of cancer on July 22 of this year. He was cremated August 1 with a black and red flag over his coffin. We felt that credit should be given for all he did and for the friendship he offered in the short time we knew him. Thanks to Larry for his wonderful contributions to our movement and for being a good person.

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Editorial (cont. from pg 2)

numbers counted in anarchist circles are only those who consciously extoll these virtues, rather than simply practising them. It is not the role of anarchists to impose our organizational form upon others, because they are already being practised worldwide by everyday people. What we must do is use this natural energy to create changes that are life-positive and empower people. Anarchy is not a new idea, nor is it the property of intellectuals to be passed down to people — it is a way of living & organizing developed by the working classes of Europe during their fight to emancipate themselves from the system on wage labour. Free communities without hierarchy or exploitation have existed since the first human communities appeared—it is the barbaric state which is the newcomer. Indigenous peoples don't refer to themselves as "anarchists", but their ways of life bear a striking similarity to the kind of communities we hope to create. Also, the life destroying system robs Native and Non Native people of the freedom and joy that is their birthright. Native people and anarchists are both trapped inside a system that makes it impossible for us to live. We are oppressed in different ways by the same system, and our goals and methods are similar. Academics only interpret the world in a passive and fragmentary way—the point is to totally transform the world and the whole of life! If we develop our naturally anti-authoritarian ways of organizing, expand our natural tendency towards mutual aid, we can, with our neighbours and friends knock a hole in capitalism so big it can never be repaired.

But although this may be in our nature, we still face a struggle with those who would suppress this, so we have to organize ourselves. Through the development of several different projects we hope to see a stronger movement built which can start to change things.

First of all, people need to break their reliance on the capitalist media for information. This is very difficult — there is no anarchist daily (at present) and we simply don't have the same access to information at the moment which the regular media has. So we remain dependent on biased and untruthful media which often completely ignores, distorts or purposefully suppresses news of importance. Some of us here at Reality Now have also been in-

volved in the local Ecomedia office, doing radio reports twice a week and publishing a bi-weekly bulletin mainly for local, but also international distribution. This is still a small effort, but as we get used to the pace of this kind of operation, it is expanding fast. The purpose of such information isn't only to provide news that doesn't make the mainstream press, but to provide examples

It's About Breaking Free

of all the nightmarish institutions which make life a living hell for the majority of the world's population; it's about people organizing together in the streets, the prisons, the factories, the wilderness, the schools and our communities to take back control of our lives from all the parasites that seek to rule us; it's about fighting back ... and winning; it's about working for freedom against overwhelming odds, and the freedom we manage to create in our everyday lives and beyond. *Reality Now* is a magazine by and for activists working towards a world without masters.

Subscriptions and donations to *Reality Now* help us keep this work going. Subs are \$8 in Canada and \$9 (US) International for 4 issues. Sample issues are \$2 for our latest or \$3 for the last two. (Please make cheques and money orders out to Reality Now)

Reality Now. For Defense of Life on Earth
P.O. Box 6326 Stn A, Toronto, Ontario,
M5W 1P7 Canada



of people struggling in many different ways, which can then inspire those who want to do the same (and not just anarchists either). It is up to the anarchist press to publicize examples of people taking back control of their own lives, because the capitalist press won't. Our own life experience is the most important "media" because these are the things we directly feel and live. Counter-information and education are totally important, because most people do not have access to alot of information, or ideas that are different from capitalist or authoritarian propaganda.

Publishing is important in this way, but it's not enough if there is no action happening to publicize, and provide examples.

When we say "action", many people probably think of demonstrations, of people marching around and chanting repetitive slogans... the more 'radical' folks may imagine confrontations with the police perhaps, or bricks sailing through windows. All these things have their place, but for the most part they leave "action" in the political sphere, as something that "political" people do. Anarchists are too often tailing on the end of boring leftist demos denouncing the crimes of some ruler. The political is seen as something outside of everyday life and thus you find people "aren't interested in politics" while they watch TV, work for a boss or whatever. Anarchists don't need to find excesses and abuses of power to demonstrate against, as the whole power system and experience of everyday life is what we call into question. We have to take action out of the realm of politics and start taking control of our daily lives. That's what direct action is all about. Support for the victims of the "excesses" of power is still important and must be done, however it can't be our only focus or we'll stay forever in the pit of "opposition" rather than taking and keeping control of our lives, which is necessary to end such problems once and for all.

That's why we have to organize now to take back control over everything we can at every opportunity. There are several places where we see a need to organize for this. One is the workplace, where alot of us have to spend a major part of our waking hours. The setting up and running of collective "industries" is generally a good short term solution in that it enables people to have direct control over that aspect of their lives, provides a working example of an anarchist collective, and provides the framework for an alternative society to replace the existing social structure. At worst, however, it can come to be merely a reform of capitalism and can easily be assimilated into their structure if we aren't careful. Apart from that, there is the struggle in the existing industries. As anarchists we need to act and support and encourage our co-workers for several reasons. Firstly, the experience of organizing together to regain some control over our work is the key to breaking the chain of command and obedience, which is a prerequisite for further moves towards free-

dom. Also, the control of our work is not some abstract political ideal but a necessity of life. Through direct action and collective organization we can sense our power to change things and to make our own decisions about how we want to run our workplace, which should then move on to transforming our work and our communities.

In Toronto a branch of the IWW (Industrial Workers of the World) has just started up. This is a step towards such action and although it is only one of many ways we can organize together in our workplaces we see its set-up in Toronto as generally a positive move. (for more information see page 6). But there are also alternatives to this traditional syndicalist method of organization which we feel are worth exploring. Informal organization based on affinity is a method of organizing within the class struggle which has potential. For an introduction to this idea see page 54.

Another area in which there is a need for organization is in housing. While people have to give up most of their paycheck to some slimebag just to have a roof over their heads, we're not really going to get much further towards our freedom. Due to the laws set up to prevent such moves in Canada, there is no major publicly unified squatting movement here. However we can take buildings for our use.

We need to reduce our reliance on capitalism and consumerism. Most of us are dependent on this system for many of our needs, and this isn't likely to change overnight. However by organizing together we can reduce this reliance; by pooling our resources (this is especially workable in collective living situations) when buying so that we don't need to buy as much; by learning to share, trade or give away that which we don't need; and by developing an alternative economic base through extending this mutual aid to as many people and communities as possible. Experiments in a "Mutual Aid Network" have happened in Toronto and could be active in the future, however we do need to develop a method of both extending these services so that they really make a difference in our lives, and streamlining the service so that it doesn't require all of a person's time or have need of any extensive bureaucracy to maintain it.

As it stands now, wimmin are faced with the threat of violent abuse every minute of their lives. The threat of violence from both the "dangerous few" and from those in our immediate family and circle of acquaintances are the means through which the system of patriarchy justifies its existence. When wimmin, and even other men, are constantly under this threat, not



only do they 'keep in line', but they are prone to accept the supposed protection of state forces. The violence practised by most of the male population is the cornerstone upon which this system is built. There is no doubt that protection from violent attacks, either from an individual or institution, is absolutely necessary. But the protection and punishment the State offers is at best insufficient and often only furthers our own powerlessness. As anarchists we need to find ways of organizing community based protection from assault and other anti-social violence which can empower the community to resolve its own conflicts and do away with the need for police. People, especially wimmin, fear interpersonal violence, and this is the main reason why people fear anarchy. If we can do away with this fear we will be that much closer to a state-less world. An exploration

of both alternative protection from rape and other sexual assaults is on page 74; an exploration of community self-defense and alternatives to prison is on page 34; a look at alternatives in dealing with "madness" amongst our own community is on page 57.

All these ideas are based on local organizing which might extend the anarchist example to a wide spectrum of people, as well as hopefully improve the quality of life for all of us. We must build communities, and reach out into the communities around us, learn from them, and together extend the struggle against capitalism and authoritarianism from one of political struggle to one of social struggle and mutual aid.

The organizations we create may need to network successfully with other local organizations to work together towards common goals. These networks can hook up with organizations in other areas. However it's important that such groups base their work on local action first, rather than creating paper federations with no local base. A loose network of anarchists has been developing in North America out of the yearly gatherings of anarchists started in Chicago in 1986. Some of the networking seems quite useful and may help us all in our work, though it remains to be seen where it will all lead. For more info on what's happening in this network and in many participating local communities check out MAYDAY, a newsletter produced bi-monthly by people involved in this networking process. They can be contacted at: MAYDAY, POBox 536, Atlanta Georgia USA. 30031-0536

Above all, we should always keep in mind that a world free from domination and authoritarianism is *possible*. Anarchy should not be seen as a utopian dream, but as a tangible society which is being created every time we act, work and play together. In strategy, direct action and organization lie our strength. The power to have valid experience, concerns, ability, and a mutual love for our struggle and revolution is the power to be ourselves and the key to social change. Through these we can win control over our lives and ensure the health of this planet for the next generations.

Reality Now

THE IWW IS HERE



THE INDUSTRIAL WORKERS OF THE WORLD (the "Wobblies") is a radical union run entirely by the rank & file from the shop-floor. It is one big union of all workers which uses direct action as its tactic and aims for the abolition of wage slavery and the creation of a free world.

A Toronto Branch of the IWW was formed this January. At the moment its membership is small (including 3 RN members), but with its militant attitude and the IWW's proud 80 year history of organizing and action, interest in the IWW and its ideas is growing. That interest could be instrumental in building up a strong revolutionary labour movement in this area which leaves behind the vanguards and leaders through its control by the workers themselves.

So why is the IWW a good vehicle for the Toronto movement? The IWW offers a structure of revolutionary organization which has held together for over eighty years, through memberships of over 100,000 down to its virtual extinction in the late 1950's. It's a structure that has born up well under extremely oppressive conditions, and it has planted a vision of how the practical 'here and now' transition of our society could occur.

It's a structure firmly planted in our anti-authoritarian struggle; a heritage and

history from which we can draw strength and inspiration. Over the years, the IWW has hashed out a system of direct participation in decision-making and conflict resolution. It is a vehicle that can allow relevant outreach to people beyond our still insular anti-authoritarian community.

Most importantly, the IWW is an organization whose entire nature is controlled by its members. We have the power to change and shape it into the sort of modern fighting union that people are now looking for. For those of us struggling to create an ecological balance, the struggle to "take control of the means of production" is of utmost importance. The bosses aren't about to stop destroying the earth — we're gonna have to force them to. So ultimately, every issue we pursue returns to the conflict of those that have power and those that don't. The most common manifestation of that power is economic, and this is also where they have the most control over us. We have to organize around this common factor.

The IWW doesn't cross other union's picket lines; it doesn't make sweetheart contracts or other deals with the bosses; it doesn't lick the boots of politicians, arbitrators or other parasites; and it doesn't extort giant dues from its members to

support some giant bureaucracy. The IWW does fight for a world without bosses; it does believe that there are two fundamental economic classes. One class are workers; including unemployed, students training to work, those retired from work, and those, such as homemakers, who are simply not paid for their work. The other class are shirkers; those gaining money and power from the sweat of others due to their ownership of the "means of production" or their role in "managing" us workers (who could plan better than we who actually do the work?); in short, those able to hire and fire according to their needs of the workers and our families.

Although the IWW is only one of many ways in which we can wage the class war, it is an organization in which anarchists can participate to bring anti-statist ideas out to a wider spectrum of society. It is an organization through which we can locally get involved in support for workers' struggles, and extend solidarity to each other and other workers. For more information on the IWW and the Toronto Branch activities, contact: IWW Toronto Branch, 2 Vancouver Ave., Toronto, Ontario, Canada, M4L 2S8. tel: (416) 466-4877.

(sections of this article have been shamelessly stolen from IWW Toronto material)



Food for Thought

"For anarchy to succeed or simply to advance towards it's success it must be conceived not only as a lighthouse which illuminates and attracts, but as something possible and attainable, not in centuries to come, but in a relatively short time, and without relying on miracles..."

- Errico Malatesta

"We cannot break our chains with weak desire, with whines and supplicating cries. 'Tis not by crawling meekly in the mire the free-winged eagle learns to mount the skies."

- Ricardo Flores Magon

Enniskillen and the War in Ireland

News of the IRA bomb which exploded in Enniskillen on Remembrance Sunday left us stunned and shocked.

Not, as the media would have it, because of the shattered sanctity of Remembrance Day, but because of the sheer pointless waste of life which resulted from the bombing. This was the IRA at it's worst: blundering, ineffective and careless. Whether by accident or not, eleven innocent people died.

But this does not alter the complexion of the war in Ireland. The Enniskillen bomb was not an act in isolation, but a tiny part of an enormous pattern of violence, intimidation and discrimination. This cycle of repression is for the most part the work of the RUC, the British Army, and the British State; and the Catholic community it's most frequent victim.

The day after Enniskillen, Gerry Adams, leader of Sinn Fein (the political wing of the IRA) distanced himself from the bombing, saying he regretted it, and that he could in no way justify it. In 1972, thirteen unarmed Catholics were shot dead in Derry by the British Army. The British State, it's generals, it's government and it's Prime Minister offered no regrets, no sympathy, no acknowledgement of error or guilt. It would appear the British State has less of a conscience than the Republican Army they claim is so callous.

The Falklands war was fought over the issue of 'self-determination' for the islanders. The Catholics in Ireland are batoned, imprisoned and killed for fighting for that same thing.

Mr. Tom King, Secretary of State for Northern Ireland, talked of the 'revulsion' at this 'terrible crime' - 'using violence for political ends'. The scale of political violence practiced by the British government - both directly and indirectly - in Britain, South Africa and Northern Ireland, renders such hypocrisy farcical. That the main cause of outrage should be that the Enniskillen bomb 'desecrated' the very day on which we are prompted to remember those who have died in war is ironic in view of the fact that Britain's war against the Irish people, and it's consequent vic-

tims (on all sides) make it the bloodiest conflict Britain's troops have fought since the Second World War. The only way to even begin to bring peace to Ireland is to get the troops out.

All this in no way legitimizes the bombing at Enniskillen. Just as in any war - including those in Nicaragua, Afghanistan and South Africa - there is the sad and pathetic spectacle of innocent people dying for no reason. But the outraged, almost manic attacks on the IRA in most newspapers is a signal that there is much more at stake here than the deaths of eleven people in the Six Counties. Here is the British State sinking it's teeth into a corpse to drain off the last of it's blood. In for the kill. Let's split the Nationalist community. Let's wipe out the opposition. Let's get the Catholics knuckling under....

If this media/State onslaught, even if the brutal killing itself, makes us for a

minute fall into line with the accepted, censored half-truth propaganda we are told about the Republican resistance in Ireland, then it will have served it's purpose for the British government. That government doesn't want your tears and your sympathy. It wants you to close your ears and your eyes to what is *really* happening in Northern Ireland.

Enniskillen was a terrible mistake for the IRA. But it does not alter the basic fact: that Irish people are suffering an invading army of occupation. The IRA are fighting the daily brutality with force. In our safe English (*Canadian*) armchairs, can we dismiss the war against colonialism because of the Enniskillen bombing?

CHUMBAWAMBA
November, 1987.



The Battle Continues ...

Once again Ireland has been in the news a lot lately, with Britain's murder of those unarmed IRA activists launching the usual wave of reprisals and counter-reprisals. According to a poll quoted in the *Toronto Star*, 76.9% of British people who were polled approved of the government's policy of sending death squads to eliminate the three freedom fighters.

Confronted as we are with daily reports of atrocities on both sides, it is very easy to call down a plague on both houses

and deny any responsibility for the world community to launch the same sort of protests it has directed against Apartheid in South Africa, or the U.S.A's daily massacres in Central America. However, we must recognize Northern Ireland as one of the many theatres of the current world war between neocolonialism and local autonomy - between the corporate rich and the 'third world' poor.

In some respects the Irish conflict is a holdover from the old colonial wars.

(cont. on page)

FUCK SCHOOL

"Rulers have always taken care to control the education of the people. They know their power is based almost entirely on the school and they insist on retaining their monopoly. The school is an instrument of domination in the hands of the ruling class."

Francisco Ferrer, anarchist pioneer of free education

Although we have previously published information on simple actions which can express your absolute hatred for schools and generally cause chaos in your school (both of which are great things to do), such actions are realistically limited in what they can achieve; so we felt it was time to go into further detail on ways of seriously challenging the school system.

Schools today are no more than a training ground for a life of submission to authority. Any educational value they may possess occurs in spite of the school system, not because of it. Yet every day millions of young people are sucked in to this void, subjected to indoctrination and spewed out again at the end of the day's dose, only to return the next day. While this goes on there is little hope for any change in to be effected in overall society, as young peoples natural instinct for self-determination is crippled, often for life.

I'm going to ask you to take this for granted, as it's not really the purpose of this article to analyze the present school system, but to plot its destruction.

Schools are much like prisons, or factories; in fact, they bear more resemblance

to them than not. The techniques of repression always follow similar patterns, and while this has enabled them to hone them down to a fine art, it is also their weakness: with practice, we can always guess how the administration will react to any given situation. This means we can strategize much more effectively and act accordingly.

The first point to be made about organizing against the school system is that the objectives must be clear. Right now the school system trains young people for life in a Statist society. Ideally this should be turned around: what people need to learn is how to control their own lives, above all else. Learning is a process, whereby it matters little exactly *what* you're studying so much as *how* you study and how you organize yourself. Authoritarian schools put all that in the hands of the teacher, and above them, the administration (and above them, the School Board etc...). The teacher decides for you not only what you'll study, but when you'll study it, how you'll study it, and where you'll study it. The primary objective of organizing against the school system is for the students to take over the school and run it themselves. In that it shares the exact same objectives as workplace organizing, it can also share the tactics.

Direct action is the key. All action should come from the students and be a step towards self-empowerment for students. Youth are one of the most disempowered groups in our society, young people within a distinguishable 'minority' or other class are even further oppressed, as are young women especially. Self empowerment for young people ultimately means the empowerment of adults, as we all grow older eventually.

Strategy is also key. By analyzing how your school is run and what obvious inequalities and privileges exist between teachers and students (rulers and ruled), it is possible to initiate campaigns which

point out the immediate inequality or stupidity of some aspect of the school system, the repressive function of schools, and the ultimate goal of student control (and beyond that, a free society outside of schools!).

In order to bring about significant changes in schools it is going to be necessary for students to group together in what amounts to a union of students. Perhaps this could be structured such that it is spread out to all schools possible in a given city or province (school boards are usually organized on such a basis, so to effect change in a board policy it would be necessary to carry out organization in the same region over which the particular board has power) with autonomous collectives in each school responsible for action in their own school. Such collectives should be open to all students and should work without leaders. Not only are leaders completely unnecessary, but they are almost always picked off right away by the administration. An entire collective or 'union' is a little harder to expell, espe-



cially if you have numbers on your side. Anyways, a group can work on a consensual basis with equal participation for all members. If collectives were in existence in most or all schools in an area it would be desirable to organize together for collective action, and then it might become necessary to send representatives from each collective to meetings. Representatives should be recalled whenever the group wishes, and be responsible for bringing ideas back to the local collectives for decisions, thus avoiding the creation of a "central committee", leaders, and other authoritarian shit.

Now, on to tactics (oh goody!). Student collectives could centre their activities on three main areas:

CHILDREN'S LIBERATION

Syndicat des Elèves is a mailing address for a group of individuals interested in children's liberation/anti-school activism, and the problems that youth/children face today. The Syndicat asks that childrens'/youth liberation/ political punks/ student activists etc. and organizations contact us as we are trying to complete a contact list. We would love to receive, and can send out, contact lists, children/school/youth related pamphlets and other stuff. Also solicited are opinions on paedophilia (for/against) as we are trying to get together a pamphlet.

Contact: *Syndicat des Elèves*, c/o Librairie Alternative, 2035 Boul. St. Laurent, Montreal, Quebec, Canada H2V 2T3

1. Education. This one is one of the most important, I mean the great majority of people have never even heard that things could be different, let alone understood the need for things to change! There are many ways to carry this out. For instance, an underground paper at your school or one for all the schools in an area if you're more ambitious. Posters are always good, they can be put up all around the school, commenting on events, teachers, ideas or whatever. They also could be used to publicize actions, meetings or whatever necessary. One of the most effective ways to educate and gain support for anti-school action is to discuss it with people. Everyone meets a lot of people in their classes on a regular basis, and talking things out on a one-on-one or small group basis enables everyone to talk over ideas back and forth. I find it makes it easier to understand things when you can ask questions (and this is in fact somewhat of a model for ideal education!). Bringing up ideas in classes during 'discussions' (authoritarian school discussions are rarely that, moreover they tend to be a case of the teacher discussing and the students agreeing ... or else.) or even challenging the way a class is run or anything which you find oppressive is not only an essential form of direct action, but it's also really educational for yourself and the other students in your class. Who knows, even the teacher might learn a thing or two, although of course teachers aren't supposed to listen to lowly students (it's against board policy).

2. Showing working models of how schools should be run. People learn by example for the most part. This is actually part of education and a form of direct action but I'm mentioning it separately to emphasize how it can be used. Working examples of free education have existed and do exist presently, it's up to you to point them out. Even better, *create your own*. While it would take a long time, a lot of energy and a lot of resources to create an entire school based on free education, it is possible to arrange study groups outside of school which should be open to everyone. "Teach-ins" are also well worthwhile and almost a form of disruption on their own. Claim a space on school grounds and start a workshop on whatever topic might be of use ... these are limited in their scope due to repression forthcoming from the administration (they don't like to see real education in action) so they could focus on

teaching techniques for anti-school struggle or be a forum on schools, or on anarchism or whatever you're unlikely to learn in school — just about anything worthwhile!

Alternative schools such as those which exist here in Toronto are an excellent escape for conscientious students, in fact there are some which are almost ideal. However their one flaw is that they tend to deflate the anti-school struggle by providing an outlet into which the school can forward radical students who are getting in the way, leaving the rest of the students still safely in the clutches of the school. Whether to join these schools or to stay and struggle in the miserable framework of regular schools is essentially a personal decision. Both the building of alternative schools and the destruction of old ones are equally important.

3. Direct and clandestine confrontation with the school administration. It's very important to confront the school on every possible level. Let's start with large open actions; when an issue of importance to students is brought up, actions could be planned around that. One example from my own experience is a student smoke-in: Teachers had their own smoking lounge inside while students had to smoke outside in the cold, so students had a smoke-in indoors which was used to demonstrate the segregation of teachers and students and the unfair privileges bestowed on the former. The action earned suspensions for all students participating, but it also managed to bring to light the issues involved and the repressive nature of the school administration. The tactics involved are varied, from something like this act of civil disobedience, to school strikes, or perhaps a public burning of report cards when they're delivered, or actions within single classrooms such as re-arranging the desks into a circle for more equal participation, down to even simpler things like refusing to use teacher's last names (ie addressing them as equals — you'd be surprised how mad this makes some of them!) etc..

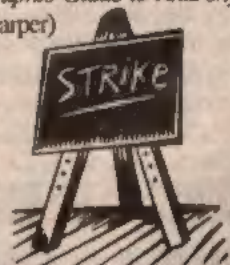
Actions such as this can be even more powerful when combined with strategy. For instance, take a look at what you're like to achieve in your year at school and try to think out what steps would be necessary to move towards that stage. Perhaps the year could start off with education, a paper, the organization of a students union, then become involved in fairly tame actions to

INSPIRATION

"On September fifth, 1911, at a tiny Welsh school, a note calling for a strike was passed around from hand to hand. When the culprit was punished by the teacher all his classmates deserted the schoolroom and took to the streets in protest. The next day Liverpool's schools were hit by strikes, and then Manchester's. From there the fever spread as far south as Portsmouth, north to Glasgow and Leith; by mid-September at least 62 towns and cities were affected.

Throughout the country children of all ages, some as young as three years, went on strike. In Dundee alone, 1500 children were involved. The demands included an end to corporal punishment, extra holidays, shorter hours and payment for coming to school. Completely self-organized, with their own methods of communication, the children formed strike committees, picketed and demonstrated, attacked school buildings, and fought battles with strike-breakers and police. Although the school strikes soon ended, they show something of the extent of radical ferment in society on the eve of the first World War."

(from *A Graphic Guide to Anarchy* by Clifford Harper)



F.U.C.K.

(Committee in Solidarity to Unleash the Fury of Young People as a Mighty Force for Revolutionary Pleasure)

"ARE YOU ANARCHO-SCHIZO?"

Help us. We are now preparing an anarcho-survival guide for North American high school students. Send ideas, real stories, dreams, cartoons, money, manifestos, complaints, tactics, candy and love to: *F.U.C.K. c/o Keith & Gnasher, 830 Treat, San Francisco, CA, U.S.A. 94110*

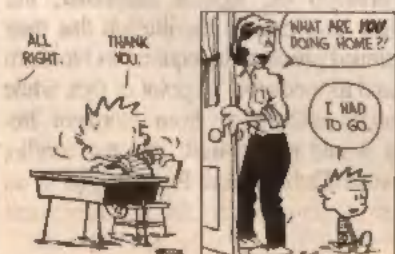
FUCK SCHOOL

start with. These can then be escalated with just reason when people see their original demands squashed.

The important thing about all actions is that they serve not only to build resistance to the school but that they serve to educate people as to the true nature of the schools and all so-called 'democracies'. This should be made clear.

Clandestine actions have been suggested in these pages previously, however I should add that they must be used well in order to be effective. Such actions can be used in conjunction with a widespread movement against the school and will be greeted with greater sympathy and solidarity when used in this way.

Finally, I should add that solidarity is the key. By working together and sticking together such a movement can make it without leaders and with less repression on individuals who might be picked on. Whether we manage to destroy the school system or even damage it is only part of it: what the overall effect of such an anti-school movement as I've just described will be is that each person will share an experience in struggle and in the true nature of the system that s/he may never forget. This alone makes it all worth the effort.



Prisoner-Workers! JOIN THE I.W.W. !

The I.W.W.'s ongoing efforts to organize wage-earning inmates at the Southern Ohio Correctional Facility (SOCF) in Lucasville have provoked outbursts of rage and fear in the capitalist press, not only in Ohio but throughout the U.S. More importantly, the activity of our imprisoned fellow-workers has inspired prisoner-workers elsewhere to think about the benefits of unionization, and some have started organizing campaigns of their own.

Many working men and wimmin, outside the prison walls and within are asking: What can a union do for prisoners? What can prisoner-workers do for themselves? The following leaflet issued by our fellow workers in SOCF answers these questions.

The Prisoners Organization Project is the prison organizing arm of the Industrial Workers of the World (I.W.W.) centred in the Southern Ohio Correctional Facility (SOCF) in Lucasville, Ohio. Our aim is to organize and untie all prisoner-workers into One Big Union.

As un-united wage-slaves in prison we are treated like cattle, forced to work for the State for ten cents an hour, and to eat food unfit for swine. As an organized unit of the I.W.W. we can demand better wages and better living and working conditions; we can demand to be treated like human beings.

Organizing our fellow-workers in the I.W.W. will give us the collective power to demand fair and equal treatment for all inmates. Active participation in a democratic union will also help us to become productive members of the working class when we are released from prison.

United as one in the I.W.W., we would no longer have to fear the threat of prison administrators to punish individual inmates for protesting our intolerable living and working conditions. No longer would the arbitrary and capricious acts of prison officials go unchallenged. The administration can't put all 2400 of us in solitary!

Think about it Brothers and Sisters! Who operates the multi-million-dollar Ohio Prison Industries? We do! Without our labour the OPI - as well as the pri-

son offices, kitchen, laundry and maintenance - would have to be run by guards. Isn't our labour worth more than the \$12 and \$40 a month we receive now? At present, those of us who are forced to live off our State pay cannot afford even to supplement the garbage served to us as food. We cannot afford to buy personal hygiene articles, stamps, cigarettes or coffee because of the constantly rising prices at the prison commissary.

The I.W.W. is currently fighting to have inmate wage-earners recognized as public employees. If we are recognized as such, we shall be legally allowed to unionize. We will receive at least minimum wage for the sweat and labour the administration has been getting out of us for peanuts.

With union protection, we will have something to say about our on-the-job health and safety conditions. Prisoner-workers will no longer be maimed and disfigured by the muckraked and gennyrigged machines that we are now forced to work at the OPI. Prisoner-workers will no longer have to die in their cells because of inadequate



or non-existent medical treatment.

Unionization would also put an end to the prison system of favouritism and boot-licking. As organized prisoner-workers we will demand respect and get it. The administration will have no choice but to listen to our grievances and to act on them - otherwise the prison industries will shut down and the prison bosses will have to hire more guards to scab on us.

To those of our fellow-workers who may be unfamiliar with the I.W.W., we point out that it was founded in 1905, and was the first union to aim at the organization of all working people into One Big Union. The most democratic of all unions, the I.W.W. believes that working men and women should enjoy the wealth they produce instead of giving almost all of it away to the bosses as we do now. As a revolutionary union, the I.W.W.'s basic principle is that the working class and the employing class have nothing in common, and that the workers of the world should organize, take over the industries, and abolish the system of wage slavery.

In addition it's ordinary union functions, the I.W.W. also has it's General Defense Committee, complete with experienced legal defense teams, to protect union organizers and workers from police harassment and other oppressions.

Most of you at SOCF know those of us here who have already joined the I.W.W.. Our ranks include many who are well-known as prison activists, men who have put their lives on the line ■ numerous occasions to help change the prison system for the benefit of all inmates. You know us; you know where we stand. Now we are asking you to join us, to join the I.W.W. so we can unite and force the administration to give us the decent treatment and conditions that we deserve.

The I.W.W. has already done a lot for us - a lot that is not known to many prisoners because of official obstacles to prison communication. The I.W.W. has organized letter-writing and petition campaigns to protest the cruel and unusual punishment ■ we receive here. The union has donated books and funds to help us in our civil suits against the prison bosses. The Union has also provided books and funds

for our Prisoners' Education Program.

The I.W.W. has already helped us bring about positive change in the prison. But now we need more than ever to organize! We need all our brothers and sisters in prison to join the I.W.W.. The time has come for us to join together to make our own decisions as to our treatment. We need the I.W.W. and the I.W.W. needs us.

Over 400 of you have signed our petitions demanding recognition of the I.W.W. as the Union of your choice. But 400 is not enough! There are over 2400 of us here at SOCF, and we need all 2400 to stand together as one!

All Brothers at SOCF and all Sisters at Marysville who recognize the need for change, the need to decide ■ our own destiny, the need to be treated as human beings, and who wish to join our ■ Union, please contact:

John Perotti, and IWW Southwest Ohio, SOCF 167712, General Membership Branch, P.O. Box 45699, c/o Reuben Slaten, Lucasville, Ohio, P.O. Box 26381, 45699-0001 USA, Dayton, Ohio 4526

■ Canada: IWW Toronto, 2 Vancouver Ave., Toronto, Ontario, Canada, M4L 2S8 (source: *Industrial Worker*)

BOOKS FOR PRISONERS

We have received a letter from ■ group called Books for Prisoners. They send books, free of charge, to men and women in prisons. On the letterhead of the letter we received they quote Eugene Debs: "While there is a lower class I am in it, while there is a criminal element I am of it, while there is a soul in prison I am not free."

They do a very important service for our brothers and sisters on the inside. They have one serious problem though, "We get about 50 letters from men for every 1 we receive from women. What we need to do is to get information into women's prisons about our organization."

This is by no means only their problem, but it seems to be a problem for most groups who do prisoner solidarity work. This is in no way to imply that our brothers on the inside should not contact us, but rather, those who have contacts of sisters in need of help or literature should contact us and others in the prisoner solidarity movement.

Write to: Books for Prisoners,
c/o Left Bank Books,
Box A, 92 Pike St.,
Seattle, WA,
U.S.A. 98101

The Battle in Ireland (cont. From pg. 7)

Throughout modern history Britain has feared the prospect of an independent Ireland vulnerable to control by rival colonial powers. To prevent this it has crushed the various freedom uprisings in Ireland with savage brutality. When Britain finally agreed to freedom for part of Ireland, the price was partition - a tactic the colonialist powers of this century have found useful in Cyprus, Vietnam, Korea, India, and (if we consider Taiwan) China.

During the past two centuries, the British have tried to destroy Catholicism in Northern Ireland by importing large numbers of Protestants. Many of them were from Scotland, themselves turned into homeless and hungry refugees by the highland clearances. By skillfully playing these two groups of victims of British



imperialism off against each other, the British have created the illusion that their continued presence is required in Northern Ireland as mediator. In point of fact, while Britain's withdrawal from Northern Ireland would not in itself end the conflict between Catholic and Protestant, it is an essential pre-condition for any agreement ending the fighting to be reached.

ECOMEDIA TORONTO



From the fifth estate

Dear Reality Now,

I didn't think the response in the last RN settled the matter of support for leftist guerrillas and political prisoners. I would like to offer a few more of my thoughts.

I think one of the major shortcomings of the anarchist movement is its fetishism of the state coupled with lack of understanding of capitalism. Typified by much of what I read in RN, there is a romanticization of any group in opposition to the state or imperial domination without regard to its goals or program. You blithely state that RN has "published information which supports the FMLN in El Salvador" while ignoring their very clearly stated program which openly calls for the continuation of the state, the repressive mechanism and the capitalist economy. What is occurring in Central America is a capitalist civil war to see which faction of capital will rule and develop the productive apparatus in the region. The death squads represent the right of capital, Duarte and the president of Guatemala the centre, and the Sandinistas and the FMLN the left. What is not at issue is the rule of capital and the state; all factions agree that those features are given, so as anarchist revolutionaries who want to abolish both, why do you support one side over the other?

We spend a good amount of time trying to stop U.S. intervention in the area and to stop the slaughter there, but it does not translate into political support for any faction. In general your support of national liberation movements and particularly your displaying of the emblem of a pre-statist formation like the FMLN makes you indistinguishable from the authoritarian left. We have you at your word that you are anarchists who support the end of the state and capitalism, but your political practice dictates otherwise.

The idea that the seizure of the state apparatus by the FMLN will give anyone "a little time to breathe" or that the people will be able to leave "the FMLN behind" contradicts all we know of history and seems to function only as a bad rationalization for your support of armed leftist politicians. Once the left seizes state power, from the Bolsheviks to the modern era, their first task has been to squelch (exterminate would be a better word) all independent opposition to their rule whether it be autonomous or political rivals. Modern leftist states are quintessentially totalitarian in that no opposition is permitted. In fascist Chile, a vibrant independent and leftist opposition exists despite the repression, but in Cuba even the attempt to issue leaflets calling for the creation of a Solidarity-style union resulted in a 20 year sentence for the hapless workers. I would strongly suggest that the task of the anti-authoritarian movement is not to support the left, but to expose it as a false illusion of revolution while at the same time working to stop U.S. intervention in Central America.

I don't know why you equate my refusal to aid authoritarian political prisoners with an unwillingness to oppose the oppression of the state in general. If I did nothing else, I probably would not be able to spend an adequate amount of time in defense of anarchist or Native American prisoners so why expend energy on people who may be victimized, but if given the chance would probably have us behind bars as "enemies of the people"? The defense of authoritarian prisoners is correctly seen by them and their leftist supporters as political support for both their acts and their program. Given your formula, why not support rightist prisoners who are facing repression by the state for armed rebellion such as the Order and other neo-Nazi groups?

Stop U.S. Intervention in Central America ■ End Apartheid ■ Southern Africa

- We will be marching in solidarity with the people of Central America and South Africa, but not with the priests and politicians whose speeches from the podium will only try to reproduce a world which must be abolished. The Cass Corridor's Layabouts band will probably provide the only amplified message of the day worth listening to as their world beat music sings of freedom and denounces all political states.

- We do not support the Sandinistas, the FMLN-FDR of El Salvador or the African National Congress (ANC) of South Africa. These political formations either are intended to administer the tyranny of the nation-state wherein human freedom is impossible. All of them have a program of bureaucratic modernization and industrialization ■■■ the world market which destroys the planet ecologically and necessitates centralization and authoritarianism.

- We will march with signs urging GIs to refuse to fight in Central America and draft age youth to refuse to register. This mass refusal would send a clear message to the White House and the Pentagon that this generation cannot be counted upon to fight the empire's wars.

- If you don't like our message or the official march's, bring your own sign or make your own leaflet. Like the graffiti says at Warren and Cass: "Define yourself or be defined".

Eat the Rich Gang, P.O. Box 02548, Detroit MI, 48202 USA

Let me emphasize again what I said in my last letter, we are a very small tendency that authentically desires human freedom in a world where capitalism and the state have been abolished. I think the uniqueness of this vision is easily sullied and becomes no different from the thousand leftist sects scrambling for power if we don't take clear steps that distance us from them. (And make no mistake, it is "us" and "them"; they want a world where they rule and we want a world without rulers).

The cheque enclosed comes from a gathering of the Detroit anarchist circle with the Fifth Estate only acting as a conduit for the funds. I must tell you in all honesty that there was a debate regarding whether to send you a donation because of our feelings about the above issues. We do not say this to "bribe" you into changing your views, but to let you know that the perception of RN as a leftist publication more than an anarchist one is under discussion. Please take all of this as a comradely criticism above all. We don't offer this as a denunciation, but as a subject for you to consider and debate if you choose. Best wishes for the continuation of your project.

For anarchy, Val Salvo.

Reality Now Replies



Don Val;

At this point I don't think it's necessary to go through the finer points in your letter to clarify RN's position on them. In general your criticism is a valid one which has made it clear to us that we need to be very clear in what we say and how we say it.

I misunderstood the arguments you raised as suggesting that we should do nothing to counter the war in Central America as all the factions in it are capitalist in nature. Because of this I aligned myself with those fighting the present state, in an attempt to align myself with those who would at least take action against the death squads. My feeling is that we should always support the spirit of the people in fighting back; however I incorrectly stated that this was support for the FMLN leadership, and the two are certainly not synonymous.

In this letter you've cleared up the matter with the excellent leaflet enclosed, by showing your work in opposition to the slaughter in the region while remaining independent of either fascist states or marxist power seekers. It seems that we have this in common; if the anarchist movement were to act in this way I would be most pleased.

When it comes to prisoners, though, I think we would be somewhat less rigid in our definitions of who deserves support. Reality Now as a group has no cohesive "line" on this, though we have many discussions on the topic. As our support for prisoners goes, we have spelled out our process for deciding which prisoners to support in our Anarchist Black Cross statement elsewhere in this issue. We decide on a case by case basis, on the merits of an individual prisoner's actions and needs, and although we put a priority on the cases of anarchist and class war prisoners, we don't base our decisions solely on a prisoner's political affiliation. Many of those who have told us they are "anarchists" are less worthy of our time and energy than prison activists who hold no official title yet are willing to put their ass on the line for their fellow prisoners, while there are also many solid anarchist prisoners on whom we try to focus support as much as possible. Life just isn't always as black and white as we may like. I'm also at a loss as to why, given your opinions on "authoritarian prisoners", Native people are given an exemption ... certainly not all Native people are anti-authoritarian, so why the distinction?

Although it's been said before, I think it's important to note that people don't tend to react as favourably to an insular clique with a good idea as they would to a movement which is concerned with their situation and lends a hand when necessary. When anarchists are seen to be there for those in need instead of criticizing from the sidelines, their ideas will be respected much more and this will lay open the path for a wider interest in anarchism. Would you not support workers taking action against their bosses because they're not "politically pure" (ie many are sexist, capitalistic, authoritarian etc)? Do you think they'll be at all interested in "anarchy" when they have no contact with anarchists, and the little they might have would be cut off when the anarchists decided they didn't totally agree, so they weren't worthy of support? Most of us in the anarchist movement aren't exactly "pure" either, but hopefully we'll stand by each other while we learn and change. Like it or not, we've gotta get anarchist ideas out to the general population and we're not all going to suddenly agree on everything.

If you don't mind me saying so, I do think you were a little harsh in the criticism expressed in your letter. To call RN "indistinguishable from the authoritarian left", or to say that our "political practice" says we aren't anarchists is really not fair. I've always felt that actions speak louder than words, and I think that anyone who knows our work here in Toronto would disagree with those statements. I think that had you been aware of the extent of our work here (in Ecomedia, the Anarchist Black Cross, the Anarchist Circle, etc.) you wouldn't make such judgements. Far from being a "leftist sect", we've put alot of hard work and energy into the anarchist movement.

Given that you wished merely to offer us a comradely criticism, I think that a more constructive one would have been appropriate.

An RN collective member



"Seeing Red on Mothers' Day"



(A Personal Ceremony, May 10-30, 1986)

For the People in Big Mountain and the Viet Nam Vets,
the Viet Nam Nurses, for the Women of the World, in
Shades of John Trudell.

Crystal clear tears of salt

Indians are stoic.

Brave Indian warriors don't cry.

I cried in the darkness of the sweat

One time.

John burned an American flag that day.

That night, War Makers burned his home,

his wife, his children, dead to the Earth.

The War Makers bible newspapers said it was okay.

War Makers hate terrorists.

I called John on the phone, telling him that I knew

the feeling. Told him that the War Makers had killed

Larisa, my little sister; Clement, my oldest brother. Iris

had been raped, Smith & Wessons still on her wrists when

they found her, after the snow melted in the spring

three months later. Clement had been chained to a tree

left all winter. Animals had eaten. His bones had been scattered

John told me, I told John, be strong, Brother.

Those had been my last tears, cried in the darkness of the sweat

so no one could see my crystal clear tears of salt.

Seeing red on Mothers' Day.

Six years later, the tears turned red. Like the tomato juice

they gave me on my twentieth day. The mothers of Russian

children, the mother of all children. Libya, Nicaragua, Big

Mountain, Viet Nam. The mothers of all children lost to war.

Gotta resist War Maker. A spiritual fast was all I could do.

A twenty day prayer. On my thirteenth day, they took me

from the blackbox, stripped me, gave me white coveralls and a

blanket, put me in a cell that only had hot water. The

psychiatrist said I was suicidal. I was mocked, threatened,

laughed at. Hey, this guy hasn't eaten in sixteen days!

Are you on a diet? Are you high? He lost fifteen pounds, wish

I could do that.

I put the hot water in a cup, let it cool. At night, I took the

white coveralls off, wrapped the gray wool blanket around me,

prayed to the stars and Grandmother Moon.

the pain in my stomach kept me up at night, listening to a

woman's soft voice and soft laughs. She told me to go to sleep.

I offered the fire in my stomach, asking for someone's pain.

Someone who was hungry. Someone who was feeling what I was feeling

Sun coming up over mountains. Talk to the Morning Star, offering

myself. Sounds of a morning meal can made me angry. Maybe the

prisoners were hungry too. Knowing that in three more hours

another meal can would come around, made me sick. But, in

three more hours hungry children would still be hungry. I

could never feel what they were feeling.

I tried to sleep. Saw animals crying. Couldn't sleep.

The Major said, if you don't eat, we'll strap you down,

shove a tube down your throat and feed you that way. We've

done that before. The calm interrogator listened for a

weakness. The psychiatrist said that no one knew or cared

what I was doing. I said that I knew, and that was what

mattered. I took them down a coyote path and they followed.

On my twenty first day, His See Ya Ya came after me and took

me to the sweat. And there, naked, sitting on Mother Earth,

(the Earth that had become my Mom when I was thirteen) smelling

the cedar and the sage, listening to the rocks, hearing ancient

instructions in the darkness, bright red crystal clear

tears of salt, through eyes seeing red on Mothers' Day, were

tears of happiness. A smile in the darkness. Indians are

stoic, I told myself, brave Indian warriors don't cry. I stood

naked in the sun, in the circle, no shame, and I smoked

with the Brothers. The old Pima Sun Dancer said, "I didn't

recognize you, you're so skinny and you skin is so pale."

His See Ya Ya smiled, and no one noticed the two eagles flying

high in the air through clouds. A dark brown golden eagle

and a pure white eagle. Then, the dark brown eagle disappeared.

The pure white eagle's eyes turned a bright green, reflecting

the newborn spring life on earth. I smiled and told him, "Yeah,

it's rough out West." He said that he had been invited to a

Vietnamese ceremony.

I was moved from the cell facing West to one facing East.

I was given prison blues, shorts, two blankets, a pillow, some

tobacco. A Viet Nam brother gave me some toothpaste and a

bar of soap. He said, "You better eat. They might think you're

crazy and keep you here." (Special Management Unit.)

I had my first meal that night. It had been 21 days.

That evening, I talked to one woman guard, two Indian

Brothers, three Chicano Brothers, four Viet Nam brothers. And,

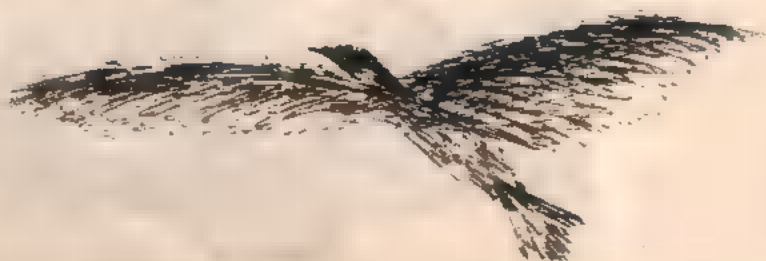
as I watched the Sun go to sleep, I offered some water, some

tobacco and some smoke. This had been just one personal ceremony.

Goodnight Babydoll and Princess. Goodnight Saigon.

Goodnight Lame Deer. In the background, "Soldier Boy" by the

Shirelles and the Cheyenne Chokecherry Picking song.



Startrail

The Environment is a Class Issue

Readers of *Reality Now* are familiar with the extent of environmental destruction our society has brought about. The fault of this devastation lies partially in our consumerist attitudes, but it rests squarely on the shoulders of those with power and money who direct and control the orgies of destruction now raving our earth. Behind this situation lies the basic fact of life of our society: under capitalism (in all its forms — including state socialism) we are under the thumbs of giant corporations and their front groups, governments, and it will take one hell of a struggle to get out.

That struggle is one which cannot be waged by environmentalists alone. The environmental movement, though admirable in ideals, lacks the basic social force needed to create the necessary changes: the activity of workers within industry and the people in the community. There are several reasons why the environmental struggle is isolated. First of all, the environmental movement aims its campaigns at its own: middle class people with money and time to care about more than their next paycheck and the rent. Poorer people don't have the same luxury. Secondly, the environmental movement, including some "green anarchists" often rejects urban struggles such as those of workers in urban communities — the grounds that their work, workplaces and neighbourhoods are ecologically unsound, and that the earth is more important to protect than people. Partly as a result of this, this movement tends to lack any solid concept of how to get from here to the envisioned ecologically-balanced and de-centralized society. Environmentalists have a lot of very important ideas but nowhere to go with them.

Environmentalists, especially the more liberal amongst us, also often lack a clear understanding of the global structure of capitalism. For instance, while the many campaigns to save selected areas of threatened wilderness are admirable, when the corporations take a loss in one area, they simply kill another less controversial one. All the wonderful regulations on chemicals used in North America may save this part of the globe from that kind of damage,

but the result is that the banned chemicals are merely sent down to the "third world" where they are used extensively at the expense of both the people and the environment. But no matter where in the world, it is always the poor or powerless who suffer the effect of corporate destruction of the earth. To put it simply, the earth won't be saved by single-issue environmental politics, but by a complete revolutionary change which brings down capitalism.

The force necessary to bring this about, as has been said earlier, is that of both workers and the communities organizing. The people who have long been active in these struggles have been anarcho-syndicalists, often as worker-ist. But there has been a noticeable change in the character of anarcho-syndicalism in recent years which we hope will bring the eco-anarchists and anarcho-syndicalists together more to fight our common enemies.

Anarcho-syndicalism needs these changes. It has had in the past a tendency towards needless bureaucracy and has been too focused on one area of struggle (the workplace) despite sharing the belief that struggles have to be expanded to the

communities. It has a need to adapt to new economic/class conditions of the 1980's which may take the power out of workers organizations. It may indeed have to change its entire nature of organization to be effective today and in the future. And it needs to adapt an ecological consciousness which goes beyond merely believing in less pollution. Technology itself has to be challenged. We welcome anarcho-syndicalists who have been willing to challenge these things, and ecology-minded anarchists who recognize that the urban struggles of workers, the poor, and urban communities is where our strength to initiate changes lies.

Our enemies are definitely common; for instance, a corporation like McDonalds, responsible for major ecological damage, also pays its workers the lowest possible wages, breaks unions, and practically enslaves the young people who work for it. The same could be said for most multinationals. But the thing which will break the back of McDonalds is not a few broken windows (though it can't hurt to try!) but the organization of its workers. It can function without profits, profits

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ANARCHIST BLACK CROSS



What is the Anarchist Black Cross?

The Anarchist Black Cross is an international network of autonomous groups of anarchists who work ■ ensure that anarchist, class struggle, and other prisoners aren't forgotten.

The Anarchist Red Cross was started in Tsarist Russia to organize aid for political prisoners and to organize self-defense against political raids by the Cossack Army. During the Russian civil war, they changed their name ■ the Black Cross in order to avoid confusion with the Red Cross who were organizing relief in the country. After the Bolsheviks seized power they moved to Berlin and continued to aid prisoners of the new regime, as well as victims of Italian fascism and others. The Black Cross fell apart during the depression due to the incredible demand for its services and a decline in financial aid. In the late 60's the organization resurfaced in Britain, where it first worked to aid prisoners of the Spanish resistance, which had not in fact died after the civil war. Now it has expanded and works in many different areas, with contacts and other Black Cross groups in many countries around the world.

The ABC hopes to bring attention to the plight of prisoners in general, psychiatric prisoners, and to anarchist and class war prisoners in particular, and, through contact with and information about anarchist prisoners, inspire anarchist resistance ■ the outside. Although we aren't able to send regular financial aid to our comrades in prison (yet), we do keep in regular contact with as many prisoners as possible, make visits, and do whatever we can to prevent prisoners becoming isolated. We fund-raise on behalf of prisoners ■ defense committees in need of funds for legal cases or otherwise, and organize demonstrations of solidarity with imprisoned anarchists.

We believe, as most anarchists do, that prisons serve no useful function (except for the ruling classes) and should be abolished along with the State. We differ from liberal prison reformists and groups like Amnesty International in two main ways: firstly, we believe in the abolition of both

the prison system and the society which creates it, and initiate all action with that in mind; secondly, we believe in direct resistance to achieve a stateless and classless society. Groups like Amnesty International balk at supporting anyone accused of so-called 'violent' acts, thus insinuating that anyone who takes up arms in self-defense ■ who resists is not worthy of support. The message is clear: do not resist. Our message is exactly the opposite, and this is what ■ work ■ support. We share a commitment to revolutionary anarchism as opposed to liberalism or individualism.

Outside of prison work, the ABC is committed to the wider resistance in which

many of these prisoners are engaged. We see ■ real need for anarchists to be organized if we ■ to effectively meet the organized repression of the State and avoid defeat. What is also needed is commitment. We see the setting up of anarchist defence organizations such as the ABC as a necessary part of the growth and development of an anarchist resistance movement.

As anarchists we believe ■ the promotion of direct action and collective organization in the workplace, the schools, the community and the streets, as a means of regaining power over ■ own lives and creating ■ society based ■ mutual aid and cooperation.

The Toronto ABC

THE TORONTO ABC is an autonomous section of the international Black Cross. We originally came together around the case of Katsuhisa Omori an anarchist sympathizer on Death Row in Japan. We organize demonstrations, we mail out urgent action bulletins on the cases of prisoners in need of immediate help; we send material aid when possible ■ anarchist prisoners; we publish material for international distribution; we maintain contact and correspondence with *many* prisoners; we try to raise funds for prisoners in need and for anarchist resistance internationally; and we regularly provide information ■ prisons, prisoners, and anarchist resistance, to other groups, ■ local Ecomedia radio show and bi-weekly news bulletin, to other papers, and to the magazine *Reality Now*.

We decide what prisoners to support and what work we will do on a case-by-case basis. We put priority on the cases of anarchists and activists as this corresponds to our commitment to building resistance. We ■ also concerned quite strongly with the situation of Native people in prison, especially considering the completely disproportionate number of Native people in prison in Canada.



The ABC in North America

AT PRESENT we would like to see a network across North America of ABC groups ■ sympathetic ■ tacts. Recently the Black Cross in Canada has multiplied with the start-up of an ABC group in Vancouver. We also have contacts in several major and not-so-major cities in Canada.

The function of ABC groups would likely be similar to what we've just described. If there was a network organized by region which kept in communication with each other about prisoners, activities and conditions in their respective areas, this would enable the work to be much ■ effective. For instance, solidarity actions for prisoners could be organized across the continent, gaining much more attention than isolated actions in one area could.

While groups would work autonomously, it would be essential to communicate regularly between us all, through letters, phonecalls, Mutual Aid (the internal

bulletin of the ABC), other newsletters or papers, or a computer link-up where possible. This network would of course be connected to the international ABC and ABC sympathizers in other countries, and we should encourage contact with other groups in other countries and the setting up of connected groups where there are none or where there is an interest.

As there is no "party line", it is up to the individual groups or contacts to decide what their role will be and whether or not they want to participate in the campaigns of other Black Cross groups. There is no need for everyone to agree on everything other contacts do in their own group.

As the Toronto ABC, we would be willing to help out other people who wish to start up their own ABC groups by sending addresses of other contacts in their area who may be interested in helping out. If individuals in an area wish to get involved they could contact us and we'll forward (with their permission of course) their

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address ■ anyone else who contacts us from their area. We don't have contacts all over, but we'll do what we can. If people already have ■ group which would like to be listed as a contact for prisoner support in a list ■ regularly update and publish, please get in touch with us. If individuals in an area already know people and are considering setting up their own ABC or similar contact we would be glad to hear from you. We send out Urgent Action Bulletins and the magazine *Reality Now*, as well as other material, to groups ■ individuals who are active in this kind of work and who wish to receive them. If you wish to receive these please contact us. Also, please specify whether or not you'd like your address published as a contact for others who are doing prisoner support.

If you'd like more information on the Toronto ABC or the ABC in general, write to us or talk to one of us if possible.

ABC (Toronto) c/o *Reality Now*

Animal Liberation Activists Persecuted

In January 1987, five anarchists (including two ABC people) were arrested outside of a Kentucky Fried Chicken outlet in Toronto. They were allegedly in the midst of spraypainting the walls, and were taken ■ the cop shop and charged with mischief. The police "Intelligence" branch immediately began investigating similar actions against animal exploitation businesses, and carried out three raids, two on homes and ■ on a storage locker. The result was ■ 45 charges being laid against them. The five are Jacquie Rabazo, Gail Erno, Linda Cotnam, David Barbraish, and Kenn Quayle.

They are facing mostly mischief charges relating to many Animal Liberation Front actions. Kenn is also charged with break and enter relating ■ an ALF raid on the University of Toronto in Feb. 86, even though he ■ even in Canada



at the time! Both David and Kenn are facing a number of charges resulting from the police raid on ■ storage locker, including possession of stolen property, burglary tools, a dangerous weapon, and possession of an explosive substance.

At their Preliminary hearing in November 1987, ■ charge of 'disguise with intent' against the three womyn was the only charge dropped by the prosecution. On the remaining charges they were committed to trial, despite the lack of any real evidence in some cases. It seems the

judge was not interested in the defence arguments and had made up his mind beforehand. An appeal of the Preliminary hearing decisions was filed but all charges remain. Their trial date is set for November 14, 1988.

Bail conditions include reporting to the cops; once a week for the womyn and twice a week for the men. Originally, none of them were allowed ■ communicate with each other, but at ■ Bail Review hearing last year the Crown Attorney allowed the three womyn to communicate while the men still cannot speak to any of them (only with a lawyer for the purposes of defence). The Toronto Animal Rights Defence Fund was established to help fundraise for legal expenses, however the five have all received legal aid, so they no longer need donations for defense. A complete update on the situation as well as more animal liberation news is available from the ALF Support Group, P.O.Box 915, Stn. F, Toronto, Ont. M4Y 2N9 Canada. [See review of *Front Line News* in the Reviews section.]

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Update On Omori

A MESSAGE FROM
KATSUHISA OMORI

March 10, 1988.

Hello! I'm Katsuhisa Omori. Thank you very much for your support. And thank you again for the wonderful rally today. (*International Day of Action for Omori - ed.*)

On January 21, 1988, Chief Justice Fumoto Mizutani of Sapporo High Court pronounced a death sentence on me as soon as he opened the court. (*Since there is no jury system in Japan, the Chief Justice just reads the sentencing first and then a lengthy "verdict" on the final "hearing" day. Which shows that Japan is ■ extremely backward and authoritarian ■ - translator's note.*) Voices of anger and protest filled the courtroom. And without ■ moment's delay Chief Justice Mizutani ordered me and lots of our comrades who were sitting in observers seats out of the courtroom, and he went on to read concocted reasons for the ruling in a courtroom from which we were forcibly taken out.

Mizutani and other judges fully supported the "evidence" although they knew perfectly well that it had been manufactured by the police and prosecution. They had formed such an irrational opinion ■ the evidence as they would even call a circle a triangle and something white black, in order to put me to death.

It was political oppression launched by police, prosecution and court in collusion. It was oppression against Anti-Japanism (*the anti-imperialist struggle against Japan - ed.*). It was nothing but an expression of the will of the state of Japan aiming to strangle revolution. The state of Japan is going to condemn my thought and annihilate it together with my body.

From prison as well as from courtroom I have consistently been supporting the bombing struggle against the Hokkaido government office (*claimed in 1976 by the East Asian Anti-Japan Armed*

Front - ed.). The statement claiming responsibility for the bombing accuses the enemy demanding that "Japan and the Soviet Union, the aggressor-occupants, must withdraw from all areas of Hokkaido, the Kurile Islands, and Sakhalin!" Hokkaido, the Kurile Islands and Sakhalin belong neither to Japan nor to the Soviet Union. They are the Mother Earth of such indigenous inhabitants as the Ainus, the Uilta, and the Gilyaks. Japan and the Soviet Union have invaded them and have been occupying them. The truth is that the Soviet Union has been occupying Siberia. Japanese inhabitants in Hokkaido are the advance troops of aggression and occupation against Ainu moshiri, or Ainu community. And the Hokkaido government office is the centre for the aggressors-occupants.

The same statement claiming responsibility for the bombing asserts that "we must continue to crush Japanese aggression against the Ainus, the Koreans in Japan, the Taiwanese, the Okinawans and the Asian people. We must create our own anti-Japan front in response to their anti-Japan struggle" and it urges comrades to start anti-Japan struggle.

The anti-Japan struggle is a revolution targeting Japan itself as the enemy, and as an aggressor state and nation. The people who carry on the revolution are the people of all the nations who are being forced to suffer by the very existence of Japan. Japan is an empire with a huge sphere of influence. That is to say, Japan is neo-colonistically invading and robbing Asia, Middle East, Africa, and Latin America. People in those lands will carry on the anti-Japan revolution. And those Japanese who would be anti-Japan must fundamentally continue to betray the state and nation of Japan.

I define anti-Japanism as fundamentally perishing of Japan or to rephrase "anti-Japan, perish! state." (*an anti-statist, anti-imperialist struggle - ed.*) I've been continuing to urge my comrades to fight the anti-Japan, perish! state struggle.

Japan ■ be smashed by joint efforts

of people of the third world including Asia, and Japanese revolutionaries who continue to betray Japan and fight an anti-Japan, perish! state struggle. Namely, "anti-Japan! perish! state!"

"Anti-Japan, perish! state" means that we demand all states to perish. To generalize, it means ■ perish state revolution (*anti-statist revolution - ed.*). European states require the perish state revolution, or anti-Europe perish state revolution. We believe in the building of a horizontal society where there are neither state or nations as we demolish empires and as people of the third world dissolve their own nations and cause their own states to perish. That is, needly(*sic*) to say, a society where there is absolutely no domination or exploitation. It would be a society where small horizontal societies are associated.

Sapporo High Court's death penalty attack on me is for the purpose of suppressing the revolution. Therefore we must by all means go on counterattacking them through an ever growing anti-Japan perish state struggle. I'll put up a good fight.

At the same time we must smash the concocted death penalty ruling. In and out of the Supreme Court, we must tenaciously fight to dissolve the framed-up death ruling and to liberate Omori, mobilizing all conceivable means.

We'll do our best. Let's fight in solidarity! Let's fight together!

Katsuhisa Omori



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OMORI'S APPEAL DENIED

Katsuhisa Omori, the political prisoner ■ Death Row in Japan, was again sentenced to death on January 21, 1988. This judgement, despite what many of us had understood, was his *second last* appeal. The verdict was passed from a collection of *admittedly* circumstantial evidence presented by the prosecution. Demonstrations in his support ■ held worldwide earlier this year, and demands for his release increase with his impending final appeal.

ACTION FOR OMORI

We held a demonstration on January 20th here in Toronto outside the Japanese consulate. About 25 people showed up, a small crowd but we felt we made our presence felt. There was no media coverage except our own (on Ecomedia Radio). Police were not as numerous as they have been in the past, though they didn't miss the demo (they would seem to be the most faithful demonstrators - they never miss one!). March 29, 1988 was ■ International Day of Action for Omori. We were unable to participate because ■ efforts have been mostly tied up in the organization of the Anarchist Gathering. In the future we hope to step up ■ in solidarity with Omori. We also have a video on Omori (about 10 minutes long) available for groups wishing to show it in their area. We can give you a copy for the cost of a videotape, postage, and some to cover our original costs of transferal, which comes out ■ around \$15 a copy. Contact us for details if you're interested. We ask people in their own areas to consider initiating some kind of action in support of Omori, so that the campaign ■ grow in this most crucial time.

The Wimmin's Prisoner Survival Network

The WPSN is a group of wimmin supporting wimmin in prison and seeking to network the various groups doing solidarity work for wimmin prisoners. They publish a newsletter (issue #2 will be out at the end of October) of information on wimmin and writings of wimmin prisoners.

Although the WPSN newsletter hasn't come out in a year and a half, it is still an active, ongoing project. They are exploring the many facets of support work including visits and a book program.

The new issue will include a re-

source section for wimmin in prison, articles on safe sex/drug use, political prisoners/POW updates, prostitution and other issues particular to womyn in prison. For more info & request for the new issue (free to all prisoners) please write WPSN P.O. Box 770, Stn P, Toronto Ont. M5S 2Z1.



ABC Notes...

The Anarchist Black Cross is now offering speakers for events, classes or meetings. We can speak and do workshops on prisons, anarchism, anarchist history, anarcho-feminism, environmental struggles, and other topics relating to anarchism and other struggles we talk about here in Reality Now. If you're in need of ■ speaker, then get in touch and we'll see what we can do. Call or write to the address below.

If you're interested in getting more information on any of the prisoners publicized here, please write to us and tell us what you need. We have a resource library available for those needing information — if you're in town you can check it out in person, if you're from out of town then write and please be specific as to what you're after. ■ donation for photocopying and mailing is also appreciated

The ABC (Toronto) welcomes new volunteers to join the collective. We have been holding regular collective meetings (which will resume after the Gathering) to coordinate our work. If you'd like to help out, you're welcome to come to ■ meeting or talk to one of us to get to know how we work and what's going on. Just get in touch at the address below

Finally, we are (as always) in need of money. None of us are paid, but we do need money to send out mailings, organize actions, make phone calls and especially donate to prisoners in need. If you can help, please do. What we're especially looking for are people willing to send post-dated cheques as sustainers so that we can count on ■ certain amount per month. Anyone with a big heart or big wallet please get in touch.

**ABC (Toronto), P.O. Box ■ Stn A Toronto
Ontario, ■ 1P7 Canada, tel: (416) 947-0808**

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Avi Naftel

Transfer Denied

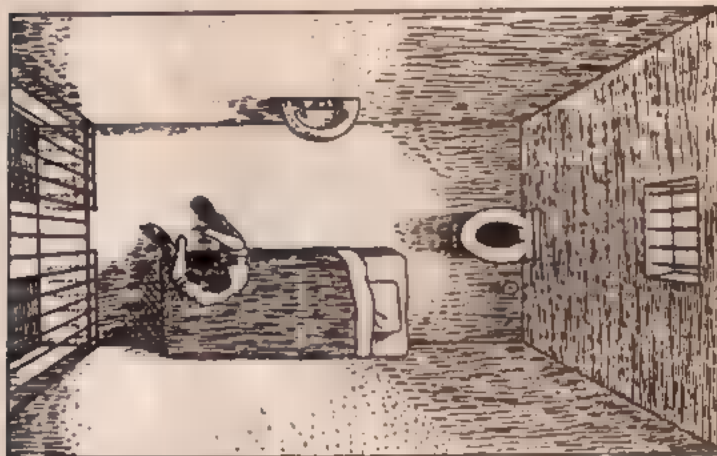
In July of this year the Arizona department of Corrections (DOC) turned down Avi's request for a transfer ■ England. The reason given was that Avi was convicted of "a crime of violence or threatened violence." Accord-
ing ■ Arizona DOC policy 501.2, paragraph 4.1.4 (adopted after Avi initiated his transfer request), persons convicted of such crimes are not eligible for international transfer.

Last Chance

This is our final request for letters of support. The last chance we have to help Avi win a transfer back to England is with an appeal to the governor of Arizona, Rose Mofford.

Letters to the Governor should stress the following points:

- 1) Avi has English citizenship and is eligible for transfer to the United Kingdom under the Council of Europe Convention on the Transfer of Sentenced Persons, which has been signed by both the US and the UK.
- 2) The DOC policy places restrictions on the treaty not intended by the parties that signed it. The DOC restrictions are arbitrary and automatically exclude almost ■ prisoners who might be eligible for transfer. Only prisoners with long sentences benefit from the treaty, and most prisoners with long sentences have been convicted of "crimes of violence ■ threatened violence." Furthermore, this policy was adopted only after Avi first applied for ■ transfer—the policy on the books at that time was much less restrictive.
- 3) In their assessment of the ■ of Avi's crime, the DOC relied on incomplete and inaccurate information. Instead of the trial transcript, they used the prosecutor's pre-sentencing report, which is much more biased against the defendant. In addition, neither of these documents reflect the pre-trial agreement between Avi and the prosecution that he would not testify that the officer initiated their confrontation by drawing her gun. In return, Avi's companion was let off with a short sentence.



Where to Write for What About Avi

Letters to the governor should be sent to the first address. For more information or for ■ sample letter, write to us at the second address. And Avi, of course, can still be reached at the last address. Thanks!

Governor Rose Mofford
State House
Phoenix, AZ
85007 USA

Project 1313
P.O. Box 1313
Lawrence KS
66044 USA

Avi Naftel
P.O. Box B-45287
Florence, AZ
85232, USA

On December 27, 1981, Avi Naftel ■ hitchhiking along an Arizona highway with his wife and dog when he was confronted by an Arizona state patrolwoman. She asked him for some identification, but he refused. She pulled her gun and nervously pointed it at him. Fearing he was about to be shot, Avi disarmed the patrol woman. A long chase followed, with the patrol woman held hostage while Avi drove the patrol car. Still fearing for his safety, Avi waited for members of the press to arrive before surrendering. The patrol woman was not harmed in any way and went back to work the next day. Avi, who had no previous criminal record, was sentenced to 25 years in prison for kidnapping and assault.

Avi is a citizen of England, and in the summer of 1986 he began working for a transfer home under the terms of the Council of Europe Convention on the Transfer of Sentenced Persons. After almost 2 years of stalling, the Arizona Department of Corrections has finally accepted Avi's application for transfer.

Martin Foran

This is Murder ...

Martin Foran is a British prisoner, who has been victimized by the police and is now dying due to neglect by prison authorities.

In 1978 he was convicted for a robbery he did not commit and sentenced to 8 years. Martin is a white Irishman with an Irish accent, yet the robber was a West Indian with a Birmingham accent. The man who was robbed could not (positively) identify him (Foran) on I.D. parade, as he had seen the robbers clearly, and when the police pointed him out the man stated firmly that Foran was not the robber. He was released from prison in February 1984.

In September 1984 he was arrested again and charged with robbery and conspiracy to rob, convicted and sentenced to another 8 years. This in spite of the fact that he had a cast iron alibi and fifteen witnesses to account for his movements on the night in question. It is interesting for us to note that the policemen involved in the arrest are the same who convicted the Birmingham IRA charges in 1974. At the very least we suspect severe anti-Irish racism at work, but Martin has also been messed around legally in Birmingham where he lives, with much buck-passing amongst courts, cops and solicitors (lawyers) so it looks as though something more sinister is afoot.

While in prison in 1986 Martin became seriously ill with a bowel condition he had contracted while serving the earlier sentence. He made repeated requests for medical treatment which was denied him, and in desperation he held a prison hospital officer hostage. Finally he got the operation he needed - a colostomy. Three weeks after this, he was attacked and beaten up in his cell by three screws, presumably in revenge for the hostage incident. He needed corrective surgery on the colostomy as a result. The Prison Department ordered a coverup over the incident of which we have proof, and Martin was denied access to a solicitor. He recently received 6 additional years on his sentence for hostage taking, and is currently trying to sue the screws who beat him up but he doesn't expect to win.

His health is now a major cause for concern. He has repeated infection of the colostomy plus stomach acids leaking



Injuries inflicted on Martin by guards October

every day onto his stomach and eating the skin away. He is now expecting another operation to make the colostomy permanent (similar to Avi Nafel). However he has been told by the specialist that the operation will not stop the leakage and could leave him impotent. He is only 44 with a wife and five children and has un-

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derstandably become very depressed. Martin is losing weight rapidly due to the failure of the prison to provide an adequate diet for his condition and will probably not be strong enough to withstand surgery. On top of this the authorities intend to return him immediately to his cell after the operation instead of having the 3 months minimum in intensive care that the surgery requires. We don't expect him to survive the surgery under the present circumstances.

He has also been ripped off and messed around by solicitors who mysteriously fail to carry out his legal instructions.

A campaign has been established to support Martin Foran, run by Leeds Anarchist Black Cross. Originally the campaign was threefold:

1. To pressure the authorities into providing proper health care.
2. To clear his name and get him released on appeal, and
3. To demand a pardon and compensation for wrongful imprisonment.

However we are now concentrating on demanding his release on health grounds so he can recover from his illness. A fund has been established to pay for the campaign and give financial support to his family. Money is desperately needed for the fund (in sterling if possible). Cheques and money orders should be made payable to: **Martin Foran Support Fund, Box JAG, 52 Call Lane, Leeds 1, England.**

Martin Foran is innocent.

Support the Campaign

A TV company is interested in Martin and may make a programme on him. Write to: **World in Action, Granada T.V., Manchester, England.**

Letters of support to Martin too, please: **C51796 Martin Foran, HM Prison, Parkhurst, Newport, Isle of Wight, England.** (and complaints to the Governor of Parkhurst to the same address).

Letters demanding a reopening of the case, complaints of Martin's treatment and a demand for release on health grounds should be addressed to: **the Home Secretary, Home Office Prison Department, Queen Anne's Gate, London SW1, England.**

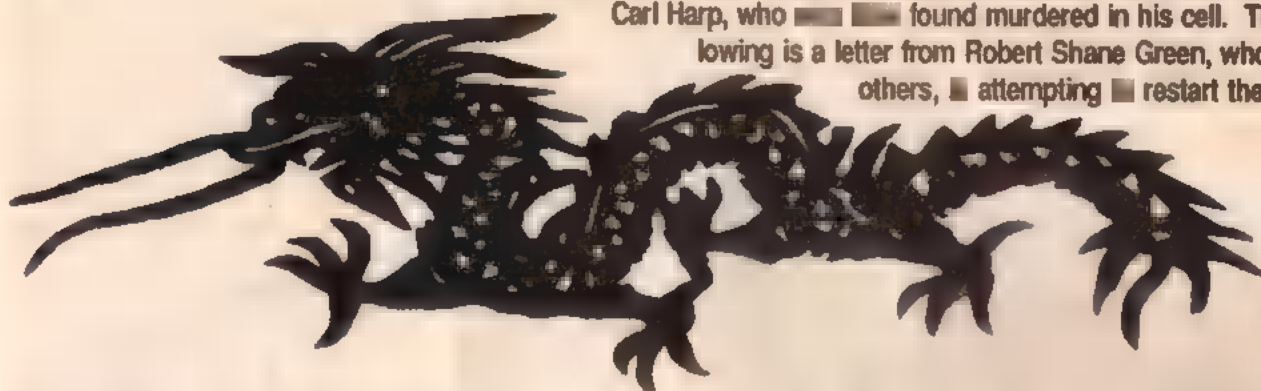
Further information from: **Leeds Anarchist Black Cross, Box JAG, 52 Call Lane, Leeds 1 England.** Enclosing donation to cover costs if possible.

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The Dragon Breathes Again!

The *Anarchist Black Dragon* was a newspaper produced by anarchist prisoners in Walla Walla, Washington, including the prison activist Carl Harp, who was found murdered in his cell. The following is a letter from Robert Shane Green, who, with others, is attempting to restart the ABD.



On December 15, 1987, I was returned to Washington State after 11 years in exile in other prisons around the country. Upon my return to Walla Walla — site of the May '79 hostage incident — the cops immediately had me segregated and placed in Intensive Management Unit (IMU).

Seeing that I am back in Wash. St. where the mail policies regarding literature are a little less strict than other prisons I've been in, I am looking forward to receiving the material that the various groups and individuals have collated at my request for the republication of the *Anarchist Black Dragon*.

Wash. St. Penitentiary mail room policy regarding literature is that it must come from a store or the publisher. So anyone who has material to forward but is not part of a group or publishing organization can do one of two things:

- 1) Forward the material to any of the major anarchist publications (ed— you can send it to RN Publishers) with a request that they forward it to me (you may want to help them with the postage).
- 2) Package the stuff up and ask any local bookstore to mail it. If you do it this way you should leave your name with the clerk so just in case the material comes back s/he can contact you.

Prior to returning to Washington I had over 29 more years to serve in prison. But shortly after my return my sentence structure was brought under the new Indetermi-

nate Sentencing guidelines. These new guidelines cut approx. 26 years off my sentence. I used to have a release date of Nov. 26, 2016, now I have a release date of Jan. 29, 1990.

As long as I am held in IMU I cannot change that 1990 release date — but if I were allowed the opportunity to work or go to school in some program in _____ way then I could gain the good time necessary to cut up to 10 days a month off the 1990 date.

The people responsible for holding me in IMU are _____ people that were directly involved in the hostage incident of '79 & the out-of-state transfer hearing in 1983: Stan Sturgill, IMU hearing officer; Larry Sutton, IMU grievance coordinator; Carl Frank, IMU Shift Sgt.

All three of the above were hostages during the takeover; now they are in positions of power high enough that their actions are not reviewable by others and they are using that power to keep me in IMU.

I have 2 attorneys that _____ currently helping me by pressuring the officials in Olympia as well _____ the officials here at the prison. I am eligible for minimum custody & work _____ school release.

At this time I do not feel it is in my best interest to have letters pouring in to the officials demanding my transfer. Occasionally the officials see the letters pouring in and automatically believe that the prison _____ has _____ much influence so they keep him in a more restrictive environment.

What I need more than anything to continue my efforts is stamps. Prisoners here are allowed _____ receive stamps through regular mail — U.S. stamps only — no more than \$10 worth at any one time. Any one that can afford to send _____ 1, 2, 5, or 10 stamps please know that they will be used to help get me out of prison, get the *Anarchist Black Dragon* restarted, and help me stay in touch with others. Stamps _____ just letters can be sent to the below addresses.

Robert Shane Green
#628148 I.M.U. E7
P.O. Box 520
Walla Walla, Washington
99362 U.S.A.

Phil Scalice
#278901
C-209 IMU
P.O. Box 900
Shelton, Washington
98584, USA



We Must See to Our Own

Prior to their arrest, conviction (for armed robbery and shooting a 'have-a-go' reckless cop) and sentencing to life imprisonment in 1974, Noel and Marie Murray were active Black Cross militants who helped comrades and organized fundraising for prisoners. Fourteen years later they ■ still in prison but have determinedly kept in touch with Black Cross activities. They would have been released some years ago if it had ■ been for ■ political climate peculiar ■ Ireland. Their imprisonment continues without ■ except to prevent Marie from having ■ child. We owe it to them to see that all efforts are made to fight for early release. Inaction is the ■ ■ complicity.

In ■ recent letter to a member of the Black Flag collective Noel Murray pointed out that the average period served by a lifer in Ireland is eight years and eight months. As anarchists Noel and Marie do not support republicanism, yet it is republican violence ■ has contributed to the decision to keep them inside this long.

Noel is currently trying to get ■ transfer to a training unit, next to Mountjoy prison ■ Dublin where he can brush up on a trade in preparation for leaving prison. Marie is currently at Mountjoy where she ■ studying for an English M.A.. They are both trying for a release date but are getting nowhere.

The other major campaign battle has been for conjugal rights. Marie is now 39 years old and wants desperately to have a child. Unfortunately their long campaign has been marred by the inaction of greedy lawyers who have done little but over-charge them for their 'services'. It's been ten years since Noel and Marie first consulted ■ solicitor about getting conjugal rights. For ■ years little was done. The solicitor, Stanley Sieve, demanded, demanded huge ■ of money before he would even proceed. In 1983 Sieve sold his business ■ Malacco and Kileen, who promptly demanded £30,000 before they would proceed further. The Murrays therefore engaged the services of another solicitor,

Padriac Ferry of Leonard Silke and Co, but Malacco and Kileen refused to hand over the relevant paperwork until they had been paid £7,000 in arrears. Their new solicitor then got the previous work independently audited and got it re-costed at £1500, which was paid out of support funds.

Several legal experts agreed to offer their services for free or on receipt of any court costs awarded to the Murrays. Among them was the distinguished Nobel Peace Prize winner Sean McBride. The case finally went

ahead in May 1985 and it was lost on the grounds that if conjugal rights were to be granted then a precedent would be set and other prisoners would have to be granted them too.

An Appeal is now being sought, but it is being blocked by bureaucratic inefficiency. The Murray's solicitor has gained little, financially, from his representations, hardly covering costs, but if the Appeal is to proceed then costs will have to be found for Counsel. If no funds can be found then it is possible that the appeal might not go ahead. Any further delay may make it virtually impossible for Marie to bear children. Funds therefore, are of the essence.

The Murrays, desperate as they are,

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have even agreed that if they get an early release date set they will sign an agreement to hand over their wages for any future job to the courts in payment of costs for the Appeal. But time is fast running out.

We ■ therefore launching a new appeal for the Murrays. We ask comrades ■ raise money locally through benefits, raffles, and any other means. In the meantime the Black Cross (London) is sending over £100 to the main fund. Any further contributions can be sent to us and we will forward those on.

It is vital that funds are raised. Noel and Marie are comrades second to none. We must see to our own. Without mutual aid we are nothing.

Funds should be sent to:

The Murrays c/o Anarchist Black Cross (London), BM Hurricane, London, WC1N 3XX, England.

Noel Murray, Limerick Gaol, Limerick, Ireland.

Marie Murray, Mountjoy Prison, Dublin, Ireland.

Black Flag Crisis

Black Flag, paper of the London ABC group, has reported that it is ■ desperate financial crisis. *Black Flag* has for 17 years been a regular ■ of class struggle anarchist news and ideas. It is a vital resource for the Black Cross, both for them and for us internationally, as it carries news and reports of many situations we need to know about. At the moment their debt is close to £4000, or about \$8,000. If anyone can afford to help out even in the smallest way, please forward money to Black Flag, BM Hurricane, London, WC1N 3XX, England. Already they've had to cut back in frequency (it used to come out every two weeks and the crisis is getting worse). Please help keep this voice going.



ABC prisoners

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Britain

Michael Davies, Dickens Ward, Park Lane Hospital, Maghull, Liverpool L31 1HW. Remanded under Mental Health Act, indefinite sentence.

Martin Foran (C51796), HMP Parkhurst, Newport, ■ ■ Wight PO30 5NX. Framed on armed robbery charge on 10 year sentence, was due out in 1989 but recently given 6 year sentence for demanding medical treatment.

Ronnie Lee, now in Winchester Jail (see Black Flag 178). ALF spokesperson framed on conspiracy charge and given 10 years.

Russell Shankland (A83752), Gartree Prison, Market Harborough, Leicester LE16 7RP. Miner jailed for life (but reduced ■ appeal) on charges relating ■ the killing of a scab train driver.

Dean Hancock — address (?) ■ above; also conditions of arrest.

This list may ■ incomplete ■ is subject ■ change. It was compiled by ABC (London).

Canada

Brent Taylor, Box 190, Kingston, Ontario K7L 4W7, Canada. Member of Direct Action, which undertook attack on Cruise missile parts factory, porn shops, etc.

Ann Hansen, P.O. ■ 515 Kingston, Ontario, K7L 4W7. As above.
Doug Stewart, now released. As above.
Garry Hannah, now released. As above.

Japan

Katsuhisa Omori c/o Omori Support Group, 35 Chitose PO Box, Satagaya-Ku, Tokyo, Japan. On death row and convicted of blowing up government building.

USSR

Yego Volkov, Special Psychiatric Hospital, 12-231, SPB, Blago-Shevsk, Amur region, 67500 USSR. Organized strike.



Poland

Wladyslaw Chrabowski, Areszt Siedczw Ul, Ciupagi Bialoleka, Warsaw, Poland. Over 2 years for printing and distributing Solidarity leaflets.

USA

Larry Giddings (10917-086), US Penitentiary, P.O. Box 1000, Leavenworth, Kansas, ■ 66048-1000, USA. Convicted for killing ■ cop, on two life sentences, etc.

Avi ■ (938926). Caught up in hostage-taking charge; wants transfer ■ UK.

John Perotti (167-712), P.O. ■ 45699, Lucasville, Ohio 45699-0001, USA. IWW prison organizer.

Ireland

■ Murray, Limerick Gaol, Limerick, ■ ■ member and organizer; life sentence for armed robbery and killing a cop; campaigning for conjugal rights.

■ Murray, Mountjoy prison, Dublin Ireland. As above.

Spain

Manuel Muner Sorazu, Seccion de cumplimiento M-4, Prision de Alcala-Meco, Alcala De Henares, Madrid. Details unknown.

Matias Ripoll Ramon, 6a galeria (presos politicos), Apdo., Correos 27 007, 28080 Madrid. Convicted of bank robberies on behalf of the CNT/anarchist movement.

Alejandro Mata Camacho. Address plus details as above.

Juan Miguel Perez Navarro. Address plus details as above.

Bernardo Torrejon Recto. Address plus details as above.

Pedro Garcia Pena, Centro de Cumplimiento de El Dueso, Santona, Santander, Spain. Details unknown.

Guillermo Rodriguez Lopez, Centro Penitenciario de Cumplimiento, Salto del Negro Taira Alta, 35017 Las Palmas, Gran Canaria. Details unknown.

Miguel Mulet Nicolas Garrido, Apdo., Correos 20, 08080 Barcelona. 25 years for bank robberies on behalf of the CNT.

Jose Granados Martinez. address and details as above.

Juan Manuel Fernandez Asensio (preso politico) Centro Penitenciario Puerto, Apdo. Correos 555, 11500 Puerto de Santa Maria, Cadiz. Details unknown.

Alvaro Alvaro del Rio, Apdo. Correos 113, 40080 Segovia. inside for bank robberies on behalf of the movement.

Guillermo Marin Gaitan. Address and details as above.

Sotero del Campo Baz. Address and details as above.

An abolition paper

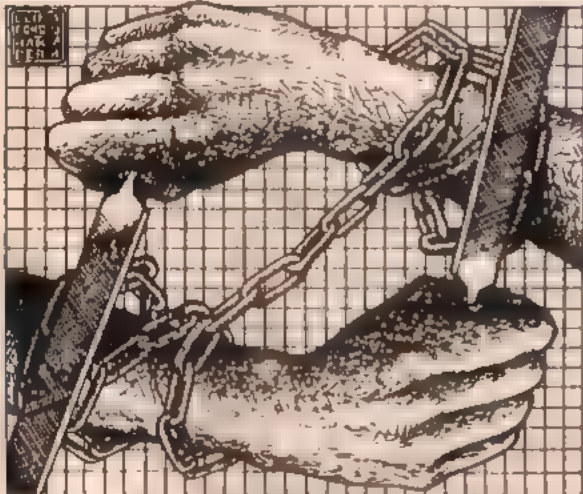
Qualities of a prisoner ally

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There are many ways of "helping" prisoners. One is to impose what you think is "best" for them. This is the typical approach of well-meaning "experts" and "professionals" who are members of the criminal (in)justice bureaucracies.

Another way of "helping" prisoners is thru charity. We use charity in prison to provide relief of suffering and to express compassion. But there are problems with charity: Charity creates dependency. It communicates pity rather than shared outrage and can romanticize the prisoner. Charity sometimes relieves the sufferings of prisoners, but it does not alter the basic conditions responsible for the sufferings.



A third way of helping prisoners is to become their ally. These are some of the qualities of a prisoner ally as compared to those of the "charitable" person:

■ **The charitable person** does not think of altering the prisoner's persistent need for help. The prisoner must always depend on the good will of the charitable.

• **The prisoner ally** helps the oppressed prisoner become empowered to change his/her situation.

• **The charitable person** often acts out of guilt and pities the prisoner who is seen as a "poor soul."

• **The prisoner ally** treats the prisoner as an ally in change, sharing anger about prison oppression.

■ **The charitable person** might think the prisoner's situation comes from some fault within the prisoner.

• **The prisoner ally** identifies social and cultural forces that contribute to the cause of prisoners' oppression.

• **The charitable person** often has a plan for the prisoner, who is not regarded as a peer.

• **The prisoner ally** and the prisoner strategize together, mutually; no one must be "thanked."

■ **The charitable person** expects the prisoner alone to change.

• **The prisoner ally** works with the prisoner and takes mutual risks, experiencing change also.

■ **The charitable person** has his/her own view of what the prisoner must feel.

• **The prisoner ally** understands the prisoner's experiences thru the prisoner's own words.

• **The charitable person** has easy access to the criminal (in)justice bureaucracies.

■ **The prisoner ally** often has a stormy relationship with the bureaucracies, because s/he is perceived as threatening to persons who hold power in the system.

Note: Obviously, we are not proposing that the ally and charitable person are always so very opposite or that people ever actually fulfill either role in exactly the manner presented here. Rather, our purpose is simply to contrast the basic qualities of these two relationships. Learning how to become an ally is an abolitionist task.

ALL PRISONERS, AND ESPECIALLY WOMEN, ARE ENCOURAGED TO WRITE THE PRISON BOOK PROGRAM (c/o REDBOOK, 92 GREEN ST., JAMAICA PLAIN, MA 02130) TO REQUEST FREE BOOKS ON WOMEN'S ISSUES, FICTION, POLITICAL TOPICS, RACISM, PRISONS AND LAWS, GAY/LESBIAN, & OTHER ISSUES. (WE USUALLY RUN ABOUT 2 MONTHS BEHIND IN FILLING REQUESTS). WE ALSO HAVE A RESOURCE LIST FOR PRISONERS WHICH INCLUDES LISTINGS OF PRISONER SUPPORT ORGANIZATIONS, NEWSPAPERS AND PENPALS.

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Valeena Marishka

Institutionalized

Valeena Marishka (Ishka) is 15 years old and for the past five months has been held against her will in Texas in a mental hospital unit for kids from troubled homes. For the past ten years she has been forced to live with her maternal grandparents, the Moores, who won custody of her after two trials during which her parents, Arthur J. Miller and Kamalla Laqueta, were told by the judges they were not fit people to raise children because they were avowed anarchists. They also had another child, a son, Jason, (who had cerebral palsy and required a lot of special care) who died by asphyxiation while under his grandmother's "care". (He smothered to death in two plastic dry-cleaning bags). Kamalla eventually became the first person in California to be charged with child stealing when she took her daughter away from the Moores and fled away with her to another state. After a year they were found and Kamalla arrested.

After much public, private and institutional abuse, (Kamalla was imprisoned for a year, during which she was put in the hole, the rat tank, physically abused and raped) a second judge ruled that even though Ishka's parents had been jerked around, perhaps unfairly, by the judicial system, he still ruled in the grandparents' favour. Kamalla was put on probation. Not once was Ishka ever asked what she wanted. At the time she told her social workers repeatedly that her grandmother had killed her little brother and if she had to live with them she would run away. Both social workers asked that Ishka not be returned to the Moores, whom Kamalla said had a history of abusive behaviour towards Kamalla and her sister. Despite this, and testimony of what a good, loving parent Kamalla was, the Moores, a conservative, middle class couple, took Ishka away, moving so Arthur and Kamalla could not trace their whereabouts.

Now Ishka has been located, and after writing her, Arthur has received a letter. Ishka has told him she is a radical, and that they are still telling her what she saw her grandmother do is not real. What she wants is to be with her father, and not at the mercy of the hospital or her grandparents.

Arthur and Kamalla have been active in labour, peace, anti-nuclear, Native American and environmental struggles for the past twenty years. They have had the State come crashing down on them in its bitterest form for being openly anarchist. Now their child continues to be ground down by that same force. Please write letters protesting Ishka's confinement and demanding that she be free to go where she wants to go. They may be sent to Arthur or his publication's address: Bayou La Rose, P.O. Box 2576, San Diego, CA, 92112, USA. For more information, write to that same address.

Direct Action in TechniColour

Below: "Actors" who portrayed Ann, Brent and Julie

Good news and bad news, folks! First of all, the good news is that both Gerry and Doug are out and doing well. Gerry got out on day parole last December, and Doug finally released on parole recently. They are both doing fine. We have no new addresses for them, Doug is not seeking new correspondence now as he's apparently got plenty on his hands already, and Gerry is working right now. Brent and Ann are still in, Brent has been writing recently (see centre page).

Julie had got out last year, but was arrested for shoplifting and had her parole revoked. She's now back inside in BC.

On the nasty side, CBC produced a 2 hour TV movie about the Five, or more-over about what they consider the Five to be. Doug, Gerry, Ann and Brent all refused to speak to the slime, but Julie agreed and so the story focuses on her, and how she was forced into a life of crime by those evil four. The CBC gave the actors playing the Five 1,500 pages of wiretap transcripts (!) to better study up on their personalities.



However this didn't seem to help them, they still came up with phony media stereotypes in the place of real people. The real politics of Direct Action and the different campaigns around Red Hot Video, Litton and Cheeky Dunsmuir were ignored and distorted, making the whole thing into a prime time adventure flick which distorts history. Toronto activists obtained a copy of the movie in advance, then went to the

premiere of the movie to distribute a broadsheet containing the writings of the Five. This was done to counter the misrepresentation of the people and politics behind Direct Action. Copies of the broadsheet, which is a compilation of "The Writings of the Vancouver Five" and "Statements of Resistance" are available from Reality Now for a donation to cover postage.

Prisoner Correspondence

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Marti Nation 113594
Dorinda Hammonree 133322
Pat Gregg 120426
Rt. 1 Box 33
Wetumpka, AL
USA 36092

We ■ three female prisoners with too much time who would like friendship and solidarity with 'outmates'. Our oppressors won't allow our correspondence with 'inmates'. Thank you very much. Walk in balance.

Richard K. Kelly
#54855
c/o Arizona State Prison
Florence, Arizona
USA 85232

"I'm a twenty-three year old man with ■ unquenchable thirst for learning ■ about life. I love so many different things that it's hard to list where my specific interests lie. I ■ merely a rebel without a cause when I was arrested, but when I was sentenced to 10 years on a first adult offense, I began to seriously question the correctional system of Arizona. It's in shambles! This state is a veritable madhouse! Then I began ■ look at our society, the political machines all over the world and realized that these machines' fuel is human lives and blood and sweat. I became a political prisoner at the realization that some blind and uncaring bureaucratic machine had taken away my very life for 10 years."

Michael J. Stotts
#17829-034
FPS
PO Box 34550
Memphis, TN
38184-0550
USA

Mike says he was involved in political actions that resulted in his initial arrest. Since then he has been hassled non stop, and an escape frame up resulted in his being sentenced to 75 years! Michael wants people to write to him, and he really needs people to write letters on his behalf.

David Kemmerling
#104380
Box B
Anamosa, Iowa
USA 52205

Seeks correspondence. He is a 60 year old white man. "I guess I could correspond on all most any subject. Homosexuality, farming or growing vegetables, chickens, rabbits, goats, cows,... as long as someone writes, that's the main thing — I have no one and this is my attempt to get something started."



Larry Dickey #452426
TDC — Ramsey II Unit
Route 4, Box 1200
Rosharon, Texas
USA 77583

Says he was convicted solely on the basis of association. He is serving a 20 year sentence and seeks correspondence.

Herbert Diaz
C86543
P.O. Box 1902B
IC-209LOW
Tehachapi, CA
USA 93561

Seeks a pen pal.

Abdullah Muhammed
s/n De Wayne Ward #371485
Darrington Unit
Rosharrow, TX
USA 77583

He seeks correspondence, and says that the s/n stands for Slave Name

ABC Groups

- Toronto ABC, P.O. Box 6326 Stn A Toronto Ont. M5W 1P7 Canada
- London ABC, ■ Hurricane, London WC1N 3XX, England
- Oxford ABC, Box A, EOA Books, 34 Cowley Road, Oxford, England
- Vancouver ABC, Box 2881, Vancouver, BC, V6B 3X4, Canada
- Midlands ABC, 70 High st., Leicester, England
- Denmark ABC, c/o Tordenskjoldsgade 38, 4200 Slagelse, Denmark
- Bolton ABC, 16 Wood St, Bolton, England
- Melbourne ABC, P.O. Box 257, Collingwood 3066, Australia
- Leeds ABC, Box JAG, 52 Call Lane, Leeds 1, England
- Sheffield ABC, c/o Palm Tree Box, Sheffield Peace Shop, 5-7 Exchange Place, Sheffield S1
- Greece ABC, ■ Aristidou Street, 10559 Athens, Greece
- California ABC, P.O. Box 215, San Lorenzo CA, 94580 USA
- New York ABC, Left Over, 983 Metropolitan ave. #D3, Brooklyn, NY, 11211 USA
- Finland ABC, c/o Aki Riekkinen, Riitatie 3D 39, SF-02780, Espoo, Finland
- Liverpool ABC, P.O. Box 110, Liverpool L69 6AU, England
- Manchester ABC, c/o Raven Press, 75 Piccadilly, Manchester 1, England
- Plymouth ABC, P.O. Box 105, Plymouth, Devon, England
- Sweden ABC c/o A.S.F. Box 5088, S-291 05 Kristianstad, Sweden

The Government Calls It Conspiracy We Call It Resistance

THE OHIO 7, as they are known, are white, working-class women and men who do not deny that they went underground and hid their identities in order to pursue their program of resistance to American imperialism. They even call themselves "Marxist—revolutionaries." But in spite of the government's security sideshow, they do not foam at the mouth nor do they indiscriminately lob bombs.

The Ohio 7 have worked to expose the combined corporate and military network of the U.S. that has been and is the source of most of the rampant violence, repression and economic terrorism throughout the world since Germany's Third Reich. These people are a key target of the U.S. government because they have a clear understanding of its policies, and are a part of a developing underground resistance as part of the overall opposition to these policies.

"U.S. imperialism is the single greatest enemy of the people of the world. Here within the belly of the beast it wages war against its people and nations held captive within its borders. This consists in a vicious assault against the Black and Puerto Rican Liberation Movements that historically goes back to the suppression of the slave rebellions and to military attacks against Puerto Rican independentistas; it consists of genocidal policies against Native American Nations. Whether it has been the theft of land, counter-insurgency operations, sterilization programs,

forced migration, etc., it has been the people of colour that have suffered severely and U.S. imperialism that has profited." (from the Ohio 7 statement)

The Ohio 7 are charged by the government with conspiracy and armed actions against U.S. military facilities and recruiting offices, South African government offices, IBM, Union Carbide, Motorola, Honeywell and General Electric. These actions are claimed by the United Freedom Front in solidarity with the people of Azania and Central America.

The Ohio 7 have already been tried for 11 actions of the United Freedom Front in the N.Y.C. area between 1982-84, against targets such as the South African government agency responsible for import/export trade with U.S. corporations. IBM computers and GM trucks fueled with SHELL and MOBIL oil are used by South African police and kill Black South Africans. Also U.S. military and corporate institutions that support and supply the illegal colonization of Puerto Rico, the right wing dictatorship in El Salvador and the murderous contra attacks against the people of Nicaragua.

The Ohio 7 will be tried for seditious conspiracy and two counts of RICO (facing a possible 60 years each!). RICO is a law designed to attack organized crime. Recently the U.S. government has begun using it against progressive political movements in an attempt to criminalize resistance to U.S. policies. Histori-



cally the government has used sedition against the anti-slavery abolitionists, the IWW and early labor movement and against the left during the McCarthy era in the 50's. The indictment charges these folks with conspiring to overthrow, put down, oppose by force and hinder and delay the execution of laws of the U.S. You do *not* have to actually do anything besides talk/agree, to be found guilty of this extremely broad conspiracy law. It is very possible that the government is using this case to see if these kind of charges can be easily used against all kinds of progressive movements.



During six days of pre-trial motions in Springfield, the defendants argued that it will be hard to pick an unbiased jury in Springfield, in the aftermath of a manhunt that was carried out in western Massachusetts in the spring of 1984. Known as "western sweep", the manhunt included the questioning of one in five western Massachusetts households and newspaper headlines like "Watch for fleeing radicals."

"After our capture, the government kidnapped our three kids, refusing to release them for seven weeks and interrogating them for hours. They offered us deals at every turn, saying they'd make it easier for the kids. The last time the kids had seen me, the cops were trying to stick guns in my mouth. But we resisted their pressure and went on a hunger strike and actually got a tremendous amount of support. When they saw they weren't going to break us, they released the kids to relatives. Our oldest son had his pockets full of business cards from the FBI agents who had questioned him.

We represent an alternative way of struggling which the government sees as a threat. We are guilty of no crimes, we've said that from the beginning. We just want people to recognize the connections of many struggles while the government is trying to box us in time and place.

You have to remember that the word 'terrorist' was coined to describe what the French ruling class did to the people. It's still correctly used to describe them."

(from an interview with Tom Manning)

"I don't understand what a terrorist is. If you consider a terrorist as someone who would destroy and kill in an indiscriminate manner, then look at the fragmentary bombs in El Salvador and the contras in Nicaragua. And those who direct the soldiers and CIA stooges on those policies. From South Africa to Central America, Ronald Reagan has perpetuated crimes against humanity and that's the real threat to all of us.

I think a revolutionary is guided by much different motivation. By the desire to empower the poor, a particular class, to get

something better. When I read what's happening in Central America and South Africa, I feel compelled to act and support that. It's not blind rage but a desire to construct a movement that will change that."

(from an interview with Raymond Luc Levasseur)

Pat Gros Levasseur Gets Bail

PAT was about to complete her Ohio sentence for harbouring a fugitive (her husband Ray) and for the first time in 3 and a half years has a chance to be out of jail, at least for the duration of the Sedition trial.

The assistant U.S. Attorney tried to portray her as a danger to her community and unlikely to return to court. Even under persistent questioning by the Judge, he failed to show any evidence to support his allegations. Judge Young decided to accept the bail package. It is clear that his decision to grant bail was part of a strategy to deal with the complex Sedition case.

It is a victory for us all, but first for her imprisoned comrades. She must be with a custodian at all times. She has to be in her attorney's home or her children's home from 8pm to 8am each day. She must call the Springfield probation department each day she is not in court. She may never see her daughters alone. She may be searched at any time, in any place. She may not speak out in court. Any violation of these conditions will return her to jail. But even with the conditions, we are joyous and celebrate her actual release Monday, March 7, 1988.

Learn more about this important case. The Ohio 7 need and want your support and communication. Write to the Ohio 7, Raymond Luc Levasseur, Carol Manning, Richard Williams, and Barbara Curzi Laaman at FDC Hartford, PO Box 178, Hartford CT, 06101 USA. And to Tom Manning #202-873, Trenton State Prison, CN 861, Trenton, NJ 08625 USA, and Jaan Laaman #103-72-016, FCI Lewisburg, Box 1000, Lewisburg, PA, 17832 USA. For more information contact THE SEDITION COMMITTEE at PO Box 530 Cathedral Station, NY, NY 10025, USA.

RICO and Sedition Charges Dropped

On Tuesday, August 30, 1988, the US Government dropped the sedition and RICO charges against Thomas Manning and Jaan Laaman. Ostensibly to simplify the trial, this action by the US Government silences two very powerful voices and separates Tom and Jaan from their wives and comrades, who are still on trial. Tom Manning and Jaan Laaman will now begin to serve their existing sentences of 95 and 98 years.

In August, most court time for the Ohio 7 was spent doing jury selection. Since April when this process began, 248 prospective jurors have been interviewed. Six jurors are now seated.

The issues of security and the marshals' behaviour continue to be troublesome. On 8/15, Ray Levasseur made an oral motion questioning the usage of electrical stun guns by the marshals. It is illegal to possess stun guns in Massachusetts. Noting that marshals have attacked members of the Ohio 7 in other courtrooms with stun guns, Ray asked the judge to investigate current practices with stun guns.

The overall costs of the trial of the Ohio 7 for Sedition and

RICO charges have exceeded \$2.1 million dollars. The government has spent about \$600,000 for the defense attorneys, over \$800,000 to pay the Federal Marshals' Service for transport and security and about \$700,000 in court costs and staff. There has been no public statement of the costs of the Western Sweep, an eight-year investigation which led to the capture of the Ohio 7.

The Ohio 7 have never stopped fighting for their politics, their ideas and their human and legal rights.

Tom Manning: Locked Down in New Jersey

At 12:30 ■ Thursday morning Tom Manning was taken ■ of FDC Hartford and moved by New Jersey State Police and prison guards in an armored truck to the state prison at Trenton, New Jersey, and placed in the MCU — the Maximum control Unit. After nine days, Tom had a hearing before the classification

committee and had a chance to argue against his placement in this control unit. All of the reasons given by the prison administration on their criteria sheet were of a political nature.

The Maximum Control Unit, Trenton State Prison, is New Jersey's Marion, held over the heads of prisoners throughout the state. It is a block of 48 single cells, whose prisoners spend 23 1/2 hours a day (and that's if you take a long shower!) locked in their cells.

Tom Manning joins Ojuré Lutalo, accused and sentenced for Black Liberation Army actions, who has been in MCU for six years and many other Black Nationalist and Muslim leaders in this control unit. The Maximum Control Unit at Trenton State is yet another government strategy to silence those who organize and fight for liberation and social justice within the USA, and attempt to carry ■ that fight in prison.



WRITE TO THE PRISONERS OF WAR AND POLITICAL PRISONERS

NORTH ■ POLITICAL PRISONERS

■ Berkman #233-315
Tim Blunk ■ 233-410
Linda Evans #233-411
Susan Rosenberg #233-412
Laura Whitehorn #220-858
D.C. Detention Facility
■ D Street S.E.
Washington, D.C. 20003
Kathy Boudin #84-A-171
Bedford Hills Corr. Facility
247 Harris Road
Bedford Hills, NY 10507
Judy Clark #08627-054
FCI Tucson
■ S. Wilmott Road
Tucson, AZ 85706
David Gilbert #83-A-6158
P.O. Box B
Dannemora, NY 12929
Richard Picariello #05812
Walpole State Prison
S. Walpole, ■ 02071
Marilyn Buck
■
150 Park ■
NY, NY 10007
Silvia Baraldini #05125-054
HSU Lexington
P.O. Box 2000
Lexington, KY 40512

Larry Giddings
USP Leavenworth
P.O. Box 1000
Leavenworth, KS 66048

■ Mead #251397
P.O. Box 777
Monroe, WA 98272

PUERTO RICAN PRISONERS OF WAR

Edwin Cortes #92153-024
Alberto Rodriguez #92150-024
Ricardo Jimenez #88967-024
P.O. ■ 1000
Lewisburg, PA 17837
Elizam Escobar #88969-024
FCI
Box 1500
El Reno, OK

Oscar Lopez #88765-024
USP Marion
Marion, IL ■
Adolfo Matos #88968-024
P.O. Box 1000
Lompoc, CA 93438
Dylcia Pagan #88971-024
Lucy Rodriguez #88973-024
Haydee Torres #88462-024
Carmen Valentin #88974-024
FCI Pleasanton
5701 8th St.
Camp Parks
Dublin, CA 94568

Alicia Rodriguez #NO7157
PO Box C
Dwight, IL 60420
Luis Rosa #NO2743
Box 711
Menard, IL 60434
Alejandrina Torres #92052-024
HSU Lexington
P.O. Box 2000
Lexington, KY 40512
Carlos Alberto Torres #88976-024
FCI
902 Renfro
Talladega, AL 35160



Ecomedia Toronto

Ecomedia is an international anarchist/activist "wire service" used as an alternative to the regular media which ignore relevant actions and ideas. We are an information exchange designed to cover the information crucial to resistance movements today, comprised of autonomous local offices communicating news to each other and alternative media sources.

The local Ecomedia office (Ecomedia Toronto) has been more active than ever in the last six months. For two years we have been doing a radio show on CKLN 88.1 FM, a local community radio station, three times a week for about 10 minutes each time. The show features mainly news and views from an anarchist perspective.

Last fall we initiated a network in Canada of people doing alternative/anarchist radio shows. People on this network received a weekly package of transcripts from our radio show as well as the occasional taped interview; in return we expect them to send us information from their shows for use on ours. This kind of information exchange enables us all to do regular radio shows without much trouble, and also to feature independent news from around the world. The Ecomedia contacts in other countries have been sending us information, and we have expanded our network to include a few contacts in the USA.

Unfortunately, due to our unpopularity with some of the staff at CKLN, and legal hassles they received due to our shows, we have been cut back to one 10 minute show a week (just when we were getting to be pro radio announcers too!), much to our dismay and that of our listeners (who have apparently complained). This has also limited our ability to send our reports out to our contacts as we have less transcripts prepared. Also, with the Anar-

chist Survival Gathering coming up, we have been featuring interviews with local organizers which also limits the amount of written news we can send out.

Most hopeful of all Ecomedia projects is our local Ecomedia Bulletin. This is a bi-weekly newsletter which we distribute free in the Toronto area. It features articles based on our radio news and other news, views, and special features such as "Media Watch", a look at mainstream media distortions, "Ideas on Anarchism", and announcements of local events. This has been going steady since December and we have done more than 15 issues. Our circulation is presently at 1200 and increasing, and there is the possibility of going weekly in the fall.

For the moment, we have been mailing this bulletin out to radio people instead of our transcripts. Until we are in a better position this will be our way of communicating with our contacts elsewhere. We are also offering taped interviews for those who want them (a list is enclosed with each mailout).

The Ecomedia Bulletin has also been used as a source for a similar project in Ottawa, "Outaouais Outrage", a bi-weekly who also send us relevant information. This trade and sharing of resources has helped us both to publish a regular, free, locally based and distributed paper without too much trouble. We are willing to set up such an exchange with other groups willing to take on a similar project. We are also setting up modern communications to enable us to send the Bulletin directly and immediately over the phone to other cities

(a link-up which might enable us all to publish on an even more frequent basis with up-to-date news).

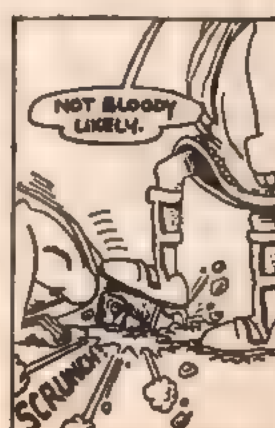
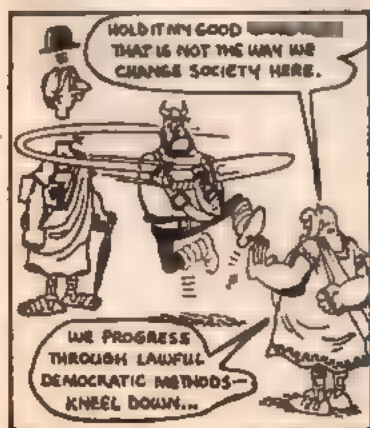
The Ecomedia Network will be stronger the more people who are involved in it, as we will have more news circulating and more people getting it out to the public. If you are involved in anarchist media or would like to be, please consider getting involved. Just write to us at the address below and we'll explain what it entails further. If you live in Toronto and can write, distribute, make decisions, do radio work etc, please get in touch, we need your participation. We also need all your hard earned dollars because it's not cheap to put out a publication like Ecomedia and cover mailing. Please consider donating to keep this project afloat.

Those wishing to subscribe to this bulletin, subscriptions are \$12 a year. We mail them out every month (every 2 issues) to save mailing costs.

Finally, we need a constant flow of information from every possible source. Please put Ecomedia on your mailing list if you send out information to other people.

Ecomedia (Toronto) can be reached at:
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Outaouais Outrage
P.O. box 4051
Ottawa, Ont.
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originally appeared in Attack magazine

The Adventures of Tim

IN

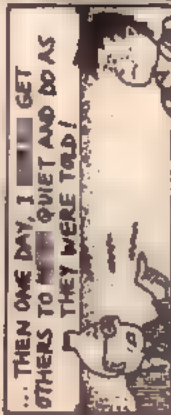
PATRIARCHY

IS OUR PRISON...





THEY TOLD ME THAT IF I KEPT QUIET AND DID AS I WAS TOLD....



... THEN ONE DAY, I GOT OTHERS TO BE QUIET AND DO AS THEY WERE TOLD!



A DANCE OF MEN, A MERRY-GO-ROUND OF POWER....



SOMEWHERE ALONG THE LINE, "I" GOT LOST...



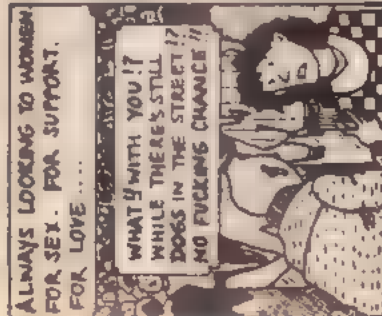
I LOST MY BODY, I LOST MY SELF... AND I LOST A LOT OF FEELINGS...



... I BECAME TOUGH, LOGICAL, COMPETITIVE, DOMINATING, VIOLENT, SELFISH... A REAL MAN!...



THE ONLY WAY I COULD GET TO FEEL IN CONTROL OF 'MY BODY' WAS BY GETTING CONTROL OF OTHER PEOPLE'S BODIES... WOMEN'S BODIES...



ALWAYS LOOKING TO WOMEN FOR SEX. FOR SUPPORT. FOR LOVE....



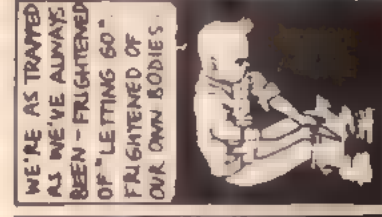
... AND ALWAYS SCARED TO DEATH OF MEN... MY RIVALS.



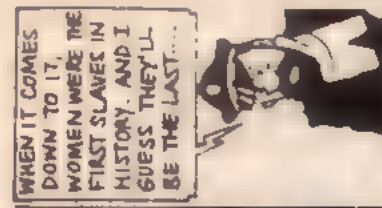
THEN, WHEN WE MATES STARTED TALKING ABOUT "REVOLUTION" INSTEAD OF ABOUT "PULLING BIRDS", NOTHING REALLY CHANGED THE SAME OLD RIVALRY, THE SAME OLD HIERARCHY...



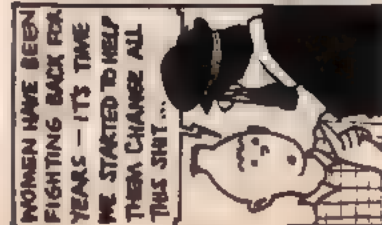
WITH WOMEN STILL AT THE BOTTOM... AND WITH MEN STILL NOT DARING TO LOOK AT THEMSELVES, OR AT EACH OTHER...



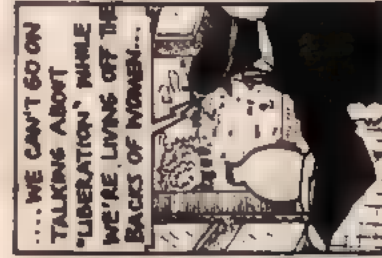
WE'RE AS TRAPPED AS WE'VE ALWAYS BEEN - FRIGHTENED OF "LETTING GO" OF "OUR OWN BODIES".



WHEN IT COMES DOWN TO IT, WOMEN WERE THE FIRST SLAVES IN HISTORY. AND I GUESS THEY'LL BE THE LAST...



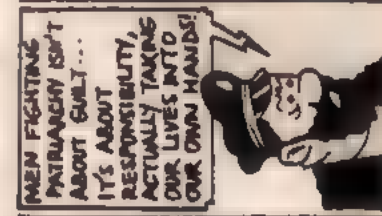
WOMEN HAVE BEEN FIGHTING BACK FOR YEARS - IT'S TIME WE STARTED TO HELP THEM CHANGE ALL THIS SHIT...



... WE CAN'T GO ON TALKING ABOUT "LIBERATION" WHILE WE'RE LIVING OFF THE BACKS OF WOMEN...



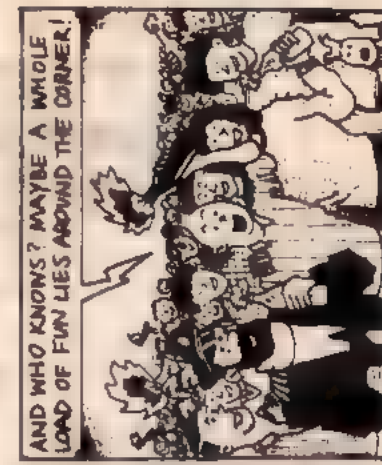
HOW ARE WE REALLY GONNA "SMASH THE STATE" WHEN US MEN ARE STILL TOO SHIT-SCARED TO LOOK AT OUR OWN PRICKS!...



WHEN FIGHTING PATRIARCHY ISN'T ABOUT GUILT... IT'S ABOUT RESPONSIBILITY, ACTUALLY TAKING OUR LIVES INTO OUR OWN HANDS!



YEH! WE WANT TOTAL REVOLUTION! CHANGING SYSTEMS IS USELESS UNLESS WE CHANGE OURSELVES AT THE SAME TIME...



AND WHO KNOWS? MAYBE A WHOLE LOAD OF FUN LIES AROUND THE CORNER!

NO MORE COPS

The **real** **the** police stems from two **main** **one**, from the State and corporate interests, which need some force to protect its interests, and two, from the fear within **the** communities of interpersonal violence. The problem with police **as** they stand is that they **serve** this double purpose, fail to solve **the** **real** problem, and remain **a** force outside the control of those they pretend to **serve**. As such they need to **be** abolished as **a** institution.

"Crime" is defined by the ruling class; the definitions which clutter our lawbooks are based **on** the defense of property and privilege than on the defense of people and our environments. A self-governed and classless society would re-define the **notion** of "crime" yet we must admit that interpersonal violence will not disappear immediately. Though it is for the most part generated by **a** patriarchal society, the destruction of this society will not mean an immediate end to crimes such as rape **or** murder. We will have **many** ways of dealing with these problems.

There is always a temptation to replace one failed institution with another, which usually becomes worse. The idea of vigilantes has been revived in New York,

for instance, where self-appointed would-be-goodie gangs patrol against street gangs. But, in the same United States, Southern vigilante groups were worse than appointed police, only substituting lynch law for bench law.

But there is a need for some kind of community-based defense to protect people from crime of all sorts, including crimes of the state and capitalism. A community must organize its own defense because **a** unorganized mass can always be overpowered by an organized group, be it a state or a gang **or** simply an individual rapist. We cannot rely on outside forces like the state (who in fact, depend on individual crime to justify their regime and force **on** into reliance) or upon abstractions like "good will" to defend us against unprovoked attacks.

First of all there is **a** need for individ-

ual self-defense programs such as those run for wimmin in Toronto by the Toronto Rape Crisis Centre. These should be widely available for wimmin and others so they will be able **to** fend off any attackers (including husbands and other relatives).

On a wider scale, perhaps what would be useful is **a** volunteer defense force made up of community members, who would be available in emergency situations when there is a need for **some** defense than **an** individual can put up. Ideally the whole community would be on guard for each other, and willing to help out when someone **is** in trouble, but there should be assistance available in case this kind of help falls through (we simply aren't all perfectly responsible all the time). Such a force carries the danger of becoming simply a gang of parasites, such as the police, with the power to enforce its own brand of law on people. To avoid this **a** must not be a permanent position but a rotating duty for its members, **to** keep them rooted in the work of the community and to avoid excessive power trips. Also, it would have to be accountable to the whole community so that any failings **or** excesses can be both reported and dealt with by the people of the area (as opposed to inaccessible and police run "complaint commissions" which exist now).

Such a force would logically come out of the struggles against capitalism. Organization against capitalist crime, such as exploitation, evictions, layoffs, can also be extended **to** organize against individual or organized crime (or in fact, any other oppression). Trade union forces are inefficient as they concern themselves only with the industrial angle and the size of our



wages. However organization around industrial issues can and should be part and parcel of organization around community defense.

The measure of success of such an approach is how much it enables the people to control their community and how much it eliminates peoples reliance on state mechanisms.

All that having been said, it is important to note that the so-called "dangerous few" whom everyone fears on the streets are indeed very few. In fact we are six times more likely to die from an industrial accident as from murder; we are 2.5 times more likely to die from a drunk driver than from murder; and we are much more likely to die from family and "friends" than from the "dangerous few". The "violent few" are only 5% of the prison population in Canada (the majority of prisoners are in for non-violent property "crimes", or to put it bluntly, for being poor).

Obviously these statistics exclude the violence of those in power, who are much more dangerous than any man on the street, but they also illustrate where our needs for protection actually lie. Wimmin are in danger more from known men than from unknown men, though such a reality is rarely portrayed in the press, who are scared to admit that so many men are rapists. So we also need to look at fundamental ways of preventing violence at the source.

First if all, the high proportion of families where wimmin and children are abused show that we have yet to establish that family violence is unacceptable. It is interesting that most abusers were themselves abused, indicating a chain of abuse which must be broken. We need to feel able to intervene in incidents of abuse; in fact we have an obligation to challenge it when we see it happening. Intervention in the abuse of children could be a start in stopping the cycle which might turn them into abusers in the future.

We also have to challenge our society on every level for the violence it encourages, through the sense of powerlessness and frustration from being under the thumb of bosses of all kinds (part of the reason I believe anti-social violence will greatly decrease after we create a stateless and classless society), and through the media. It has been estimated that this generation of TV viewers will see 500 times more as-

saults, 500 times more rapes, and 300 times more murders than their predecessors. This encourages the fear of violence (hence the reliance on the state for seemingly necessary protection) and the belief that people are naturally violent. Media images can be challenged through many creative means from stickers on offensive ads to throwing your TV out the window, public education, etc.

In abolishing police and prisons we must find new means of dealing with our conflicts ourselves. Conflict resolution programs allow problems to be dealt with in the community where they came from before they result in violence. Often "crimes" and the courts are results of disputes between people that could have been solved earlier through mediation, where people can listen to each other, talk to each other, get advice from their neighbours and then work out solutions. Such programs have been tried and could work out in the long run, providing their use was encouraged to the point of becoming a natural response to difficult conflicts.

One of the big complaints about prison abolition is that the victims are not taken care of. Some kind of reconciliation is possible between victims and their attackers which is actually more useful to both than just locking away the attacker. While prisons merely punish, reconciliation enables the "offender" to see the results of their crime and understand the full extent of what they've done. It also enables them to make moves towards compensating the victim or changing that behaviour, which does the victim more good than to have them locked away. There is the possibility of feeling safer when you know the offender has learned rather than knowing that in a couple of years they'll be out again and angrier. It also enables the victim to get out their feelings directly at the offender in a safe environment.

Finally, it must be recognized that at times particularly violent people will have to be dealt with. The present "solution" is to stick these people in a little cell for several years and hope it makes them better people. People who have committed a series of violent acts need to be separated from the community. While it is up to each community what they choose to do with these people (some might just as soon kill them) one possibility is to place these

people in treatment programs in a humane environment. Programs should be on a self-help model with strong community involvement. There do exist prisoner self-help groups where a group of prisoners help each other sort out problems they may have with sexism, violence, etc. These have been successful in many cases and are a great inspiration.

There is also a need for victim support, where people who have suffered violence can work out their feelings about it together. For all the lip service the right-wing-crime-and-punishment people give to this, there is surprisingly little they've ever done for victims.

Finally it needs to be said that justice is impossible within the present system. We are all victims of the crime of capitalism and patriarchy, which has broken up our communities, isolated us from one another, subjected us to exploitation and powerlessness, and, of course, poverty. Criminalization has long been just another way of getting rid of the poor, even though all classes commit crimes, only one is pointed out and imprisoned. So we need to define just what we have to defend ourselves from, then begin the long process of a) re-defining social roles and relations towards cooperation and non-patriarchal values, b) attacking the sources of our oppression, our exploiters on the job, in the government, in the community, the prisons and the police, c) developing individual control of our lives and communities, with mutual aid and solidarity as the building blocks, and d) creating alternative means of resolving conflicts, dealing with any exploiters or attackers and defending our people and communities.

This is all part of the struggle to create anarchy, to take back control of our lives and keep it, safe from the attacks of reactionaries and a new class of exploiters whether capitalist, state-communist, or whatever. Promoting such ideas and putting them into practice now, may be a key in moving towards such a world and building confidence in the possibility of a world without exploitation.

• ideas for this article have been shamelessly plagiarized from *Black Flag*, *Ecomedia Toronto Bulletin*, the "Brief to the Daubney Committee" by Ruth Morris, and probably others I've forgotten.

Un sisters;

"Monkey de work baboon de Chop" is a corruptible English title or pidgin meaning, "Monkey is working baboon is eating". The title reflects the fate of teeming millions of African and Third world women who through the machination of their mensfolk, feudal oligarchy, tribal, traditional and cultural practices have become instruments of oppression, exploitation and deceit by the minority (men) against the majority (women). Rightly speaking, the various institutional practices now taken to be birth-right or tradition are upshots of wicked ambitions and misuse of trusts of men. The story of the monkeys and the baboons is a legend with a practical content that manifests in the day-to-day life of the teeming millions of the oppressed class throughout the world today.

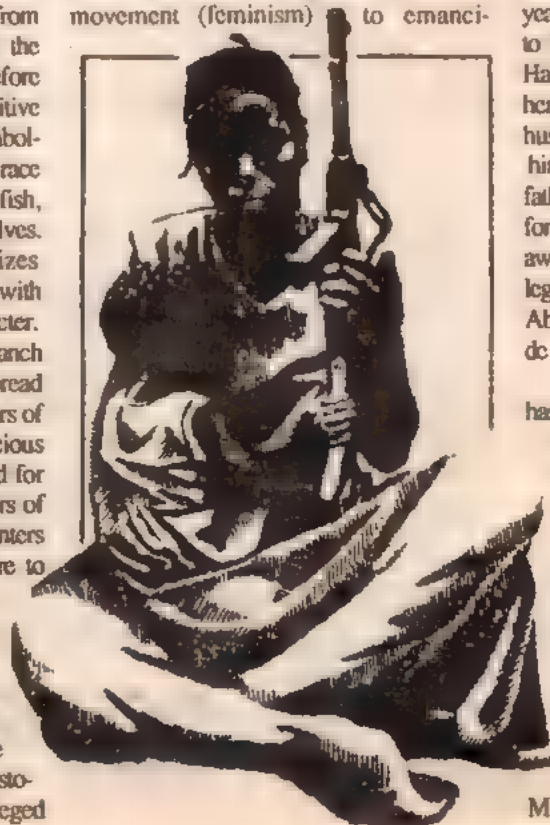
Let us for a minute follow the story as it is told in the lives of the monkey and the baboon who were members of a common race. Centuries ago, members of the monkey race lived together, owned properties and harvested together. The land and the trees belonged to no single member of the race. They were everyone's property from nature which they jointly used for the benefit of all. Everyone was equal before the society, surely they lived a primitive communal life. Baboons (which symbolizes men) are a group in the monkey race with large fearing stature. They are selfish, lazy and cannot easily fend for themselves. But the monkey (which symbolizes women) are a group in the same race with smart, mild and sympathetic character. They always jump swiftly from one branch to another in search of their daily bread which in turn is shared with all members of all groups in the domain. By their ferocious stature the baboons were thought fitted for a defensive role, to protect members of the domain from the bullets of the hunters and the monkeys by their agile nature to search for their food.

The baboons maneuvered their way and became the dictators, feudal lords and exploiters. With the successful consolidation of their position through misuse of trust the baboon feudal clique ceased to be custodians of the monkey race but a privileged

Monkey de work baboon de Chop

ruling group. The baits of easy wealth and group glory were too great and intoxicating to the self made rulers. Consequently, their class interests had precedence over the whole monkey race. The broad masses of the monkey race had no voice in the affairs of the race, no rights nor freedom of decision. Their young ones were discriminated against and denied protection.

Faced with the awful colonial plight, the members of the monkey race had no alternative than to organize a freedom movement (feminism) to emanci-



pate themselves from the domination, abuse and oppression of the baboon overlords. In many African Societies the birth of a girl has been a misfortune whereas that of a boy has been welcomed with great joy.

Polygamous marriages in Africa is a means of obtaining cheap labour and a great exploitation of women by men. For to possess women is to possess workers, unpaid workers, whose entire labour power can be appropriated without resistance by the husband who is the lord and master. Hence in agrarian economy, polygamy ensures the accumulation of a great deal of wealth and husbands are assured of free labour which neither complains nor rebels against exploitation. In this way the woman offers her owner benefits beyond those of slave. She is a source of pleasure and above all, she produces other workers and thus a source of wealth.

The products of these workers (young girls) are sold into permanent servitude under the guise of customary marriage. The girls consent is never sought nor do their fathers appreciate the consequences of such transactions. "Hauwa Abubakar an 11 year old village girl from predominantly muslim Northern Nigeria was forced 4 years ago to marry a cattleman old enough to be her grandfather. In June 1987 when Hauwa turned 12 and began menstruating her father forced her to move in with her husband. She refused to have sex with him and ran home twice. Both times, her father who owed dowry to the cattleman forced her back. When she tried to run away again, the cattleman chopped off her legs and genitals with an axe and Hauwa Abubakar died." Monkey de work baboon de Chop".

One African proverb says, "The hen has the vagina and the head which the cock grasp while sexing it." Women's only legitimate purpose in life as designated by African men is to bear children. The have the genital, they bear the full weight of a man during intercourse, yet their life giving canals and central organ of sensory pleasure are mutilated by circumcision, excision and infibulation in such a way as to make child bearing a harrowing ordeal of exhausting and prolonged suffering which often costs them their lives. Many rural African women are with abnor-

malities like ragged scars, keloid formation, cysts, pelvic inflammation, uterine prolapse, chronic cervicitis, etc, as a result of these practices. Indeed, the practice is aimed at making men maintain their superiority over women. Said Inyang Edward a traditional ruler of Ugep in Nigeria: "since the clitoris is an aggressive sexual organ of a woman a non-excision of it will make a woman stubborn and hard to control. The operation is necessary for each male to control the sexuality of each female." yes, monkey de work baboon de chop.

In parts of Mali and Mauritania in West Africa a man's importance is measured by the waistline of his wife, so he tries to increase it by literally force feeding of fattening her. A few years ago a man appeared in Court in Goa, Mali accused of having killed his wife by suffocation while force feeding her. Undoubtedly grieved by the loss of his wife, the man denied the charge claiming that he had sacrificed her to a tradition going back to the mists of time, only in order to increase her beauty. Apart from forced death, force feeding contributes to high blood pressure and diabetes. The list of these practices and oppression of African women would be endless if time and space would permit. Even now as we approach the 21st Cen-

"We are unanimous in recognizing that the fight is ours and do not accept campaigning methods imposed upon us from outside, for this is why most campaigns conducted from abroad have been counter-productive."

tury, when the enormous progress made in all fields of human activity has debunked many former beliefs, the African woman is still the victim of many undesirable practices.

This is why we have launched a campaign programme against female genital mutilation and other vices and it is a sustained campaign to show the traditionalist the undesirable consequences of the practices which they follow. We are unanimous in recognizing that the fight is ours and do not accept campaigning methods imposed upon us from outside, for this is why most campaigns conducted from abroad have been counter-productive. Our methods include house to house cam-

paign which every home in the community is visited and the inmates addressed on the evils of these practices, countryside enlightenment tours where our field workers speak to the rural women in markets, roadsides and anywhere they are seen, campaign by radio television and newspaper advertisements and distribution of print materials. But as a self supporting Women's Voluntary Organization lack of sufficient funds to run the programme for our rural women is our greatest problem. We sincerely and earnestly appeal to our women folk, feminist and feminist groups to help this campaign to extend to cover the continent of Africa by donating to our campaign fund so that millions of our rural women can benefit from it. We shall accept and acknowledge all donations no matter how small. Donations can be by personal cheques, bankdraft, International Money Order or banknotes in any currency and should be addressed to: Hannah Edemikpong (mrs), Women's Centre, Box 185, Eket, Akwa Ibom State Nigeria, W. Africa.

In Sisterhood,

Hannah Edemikpong (mrs)
(Women's Contact Person)

FIGHT BACK GOOD ... BUT NOT GOOD ENOUGH

Reality Now;

I don't wish to seem too critical but the article "Fight Back!" (issue 7) is misleading regarding self-defense; them strikes & chops take practice (lots of it!) & you just don't chop & strike, since there is a certain stance & balance they must be executed from to be effective. I say this since a woman would read the article and get a false sense of security & try a chop and only get the dude (creep) pissed to the point where he causes severe damage. I have no use for rapists! They are sick people, their minds got twisted somewhere along the line. But still a woman should be able to defend herself against these sickos with maximum force. There is martial arts for women & I studied it & it's basically what is said "dirty fighting" but not for women, due to the weight disadvantage One rule of martial arts is "Hit hard in a soft spot" ■ that should go for any action.
J.J.

that the reliance on weapons was not good as it is a womyn's self-determination and self-empowerment which will enable her to fight off rapists; if she is reliant on weapons then she will be defenseless if the weapons are taken away. There is also the point that wimmin should not have to spend their lives being afraid of every man they know (or don't know); however we should re-iterate our belief that though self-defense against attacks is both a right and a necessity (one which must be learned and practised), our goal is not merely defense but the stopping of rape at the source — patriarchal attitudes and the society which embodies them. For more information on self defense ■ recommend that wimmin contact their local Rape Crisis Centre (who often offer courses) and practice self-defense techniques with a friend.

RN Notes: We've recieved several other criticisms about the FIGHT BACK article since we printed it. Another one (which we unfortunately lost in our mountain of mail) was



General Security

Politically ~~active~~ ~~individuals~~ ~~and~~ organizations in Canada must expect to be victims of surveillance, disruption ~~and~~ ~~etc.~~ (legal ~~and~~ illegal) instigated by the ~~etc.~~ and/or political opponents.

There are many ways to deal with this problem. What follows is a brief survey of some areas of concern and some preventive measures, excerpted from information provided by the Law Union of Ontario. The legal information applies specifically to Canada only, but the general rules apply everywhere.

Telephones

The general rule: act as if the phone you are using is tapped.

Why the rule? Because:

- 1) If you are known to the police as an activist or someone who you openly associate with is known as an activist you are a candidate for a phone tap etc.
- 2) You cannot assume that your meek and mild friend, whose phone you are using, is not involved in something or does not have an open association with someone who is a "heavy".
- 3) Pay phones are also tapped (this fact is reported in the Ont. Gazette by the Attorney General in his yearly report). You can not assume that the pay phone you have chosen is not the one the police are tapping in order to get "Teddy the Torch" who uses it too and is not as cautious as you. The police solve many crimes by "accident" when they stumble across evidence while investigating something entirely different.

The Canadian Security "Intelligence" Service (CSIS)

Section 21 and other sections of this act allow for wiretaps where the director of CSIS or a person designated by the Solicitor General believe a "reasonable grounds" that someone is a "threat to the security of Canada". Also they do this to gather information and intelligence in relation to "the defense of Canada" or "foreign relations". This clause can obviously be interpreted to include almost any activity except bowling [unless you're the Revolutionary Anarchist Bowling League - ed]. It is this "Section 21" nonsense which provides the government and the secret police

(CSIS) with the legal cover for wiretapping any person or organization that they consider to be opposition.

Phone taps — only a fool or a hermit assumes her or his phone is not tapped.

Tracing calls

Yes they can do it without legal restrictions.

- long distance phone bills are checked to see who you have called, how often and when etc.
- equipment is attached which can identify the numbers being called and the time. "Pen Registers" or "touch tone decoders" can record the number called and the time.

Your House and Other Places

Surreptitious Entries

This is an important weapon in the police (or other enemies) arsenal. The Watergate boys called them "black bag

jobs". When you do it they call it Break and Enter with intent. The "intent" involved is the intent to commit some indictable offense once inside (often theft). The government of Canada and the Provincial Attorney Generals have bought the RCMP line that their break and enters are not criminal because they have no intention to commit an indictable offence once they have entered. They are just entering to look around.

Purpose of entries:

- (i) They do enter to look around: at you letters, documents, files, address books, weapons etc.
- (ii) They enter to plant bugs or remove them later.
- (iii) They enter to steal or destroy documents or to torch the place.
- (iv) They enter to plant documents or prohibited items.

Bugging Rooms

There are several methods. (i) concealed microphones installed in the location (ii) listening through walls, ceilings or floors from the adjoining property with special equipment. (iii) an informer carrying a "body pack"

— usually a microphone on location is powered by a source at the monitoring location. Thus the police (or whoever else is bugging you) need not re-enter except to remove the bug. A Radio Frequency intercept (R.F.) involves emplacement of a radio transmitter and attached microphone. The range is short but can be in-

Loose-talk costs lives

In taxis
On the phone
In clubs and bars
At football matches
At home with friends
Anywhere!

**Whatever you say—
say nothing**



creased with an amplifier. A direct wire intercept involves a microphone being placed and then wires from the microphone to the "listening post". Some companies advertise equipment that can pick up conversations by picking up vibrations from the windows. This equipment requires no entry.

Bugs can also be hidden in a heel of shoes, attache cases, tie clips etc.

Your Garbage

Yes, they look through your garbage too. Try burning the papers you don't want read. You can take your garbage elsewhere too.

Combating

- Consider the advantages of living with others. It makes it hard for them to predict when the house will be empty, if you have enough people. But don't count on this.
- Keep sensitive material in locked containers. At least you know that it has been tampered with or taken away.
- Keep really sensitive materials in "safe houses".
- Duplicate documents that will be hard to replace and keep the copies in safe places.
- When choosing a home or office consider its merits with these problems in mind.

Automobiles

- Car licences are easily traced to the owner.
- Cars are sometimes bugged for sound. Don't assume that conversation in a car is safe.
- Cars are easily broken into. Master keys are available as well.
- Faulty equipment on cars provides the excuse for harassment and questioning.
- Unpaid traffic tickets lead to warrants which lead to arrests and sometimes at embarrassing moments.

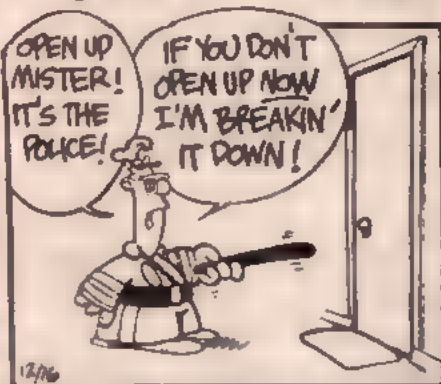
Being Followed

The police (or others who follow) use all sorts of cars and disguises. Don't assume that because one car has not been behind you all the way you are not being followed. Often several cars are used (and sometimes planes as well) with the aid of radio communication.

"Bumper Beepers" are also used to follow cars (or bikes). A radio beam transmitter is attached to the car. This transmitter sends out a signal and the location of the

source is discovered with direction finding equipment.

The Post Office Act prohibits the reading of mail. However, the mails have



been illegally opened in Canada for years. The Customs Act also authorizes searches of the mail for smuggling at least according to a certain interpretation (that of the government).

Even without opening, a great deal can be learned from who you write to. The

government has been threatening legislation which would legalize the opening of mail in circumstances where it is now illegal.

Files

If you keep files consider making duplicates and keeping the copies in a second location. Locked files are safer of course.

Weigh the relative importance of writing down every history making decision you make against the importance of not providing the police with the evidence they need for the conspiracy trial.

Informers

You can assume that you know a few. The lesson to be drawn from the present state of the law is that you can not assume that because someone is encouraging criminal activity they are not a cop or that if they are a cop that this will somehow help you when you are on trial.

BE CAREFUL. GOOD LUCK.

The Death of John Wayne

Now available: a series of cassettes which among other things attempt to articulate the similarity of experience transplanted Africans and the original people of North America have faced from European settlers on this continent.

1) "The Death of John Wayne" Native poetry set to Reggae, electronic and traditional music. Featuring "Nicaragua: Another Vietnam" and "Dubwise for Kanak Women" \$6.

2) "The Secret War Against the Black Panthers and the Indian Movement in America" Wards Churchill comments on the FBI operations against the Panthers and the Indian movement set to music, improvised jazz from Ojibway drummer Chris Martin, and a musical collaboration highlighting the poetry of Lee Maracle, a Cree Indian, and the thoughts of Chuckie D from the rap group Public Enemy. \$6

3) "Theft of Paradise" pieces mainly centering around the invasion original peoples have had to face. Dub poetry from Macka B. & Jeannette Armstrong as well as No Means No, Rhythm Pigs and Rhythm Activism. \$5

4) "The Buffalo Cliff Collection" Biting satirical reggae from the Art & Soul band comprised of Black, Native & White musicians. Includes speeches by Métis spokesperson Jim Sinclair set to reggae as well as the piece "Lubicon Lake" \$10.

5) "Wagon Burner Express" produced by Chris Martin and Pat Andrade, this cassette highlights the improvised jazz music of Chris Martin. Also featuring the poetry of Nomosa Xaba. Available for \$7 from Chris Martin 1330 King St. W., Toronto Ontario, Canada, M6K 1H2

Except where noted, cassettes are available from Technawbe Sound, 720 Carson Road, Ottawa Ontario, Canada, K1H 0K3. Send cheque or money order, and enclose \$1 for postage.



Corporate Sabotage in the Computer Age

A disgruntled employee of a London, Ontario company recently planted a surprise in the corporation's computer - a "logic bomb", which would, on a certain date, knock out the entire system.

It was found in time and the man was prosecuted "but it would have destroyed their complete computer system - it would have been down for months".

In another case involving a Toronto company, a similar "logic bomb" was activated the day the employee's termination notice was processed in the computer system.

"It wiped out the whole system" said Sgt. Green, a member of the OPP (Ontario Provincial Police) anti-rackets squad and a specialist in combatting computer hacking. Or "crime", in their words.

This sort of sabotage is becoming more and more common, but the public seldom hears of it because most companies hush the incidents up without pressing charges, Sgt. Green said.

It may not be long before computer hacking expands into the destruction of critical elements of the financial system, he said. Apparently if someone were to alter key information in the computer systems of large financial institutions, "it could bring the country to it's knees" Sgt. Green told the annual conference of the Probation Officers Association of Ontario, held in Toronto.

Sgt. Green said the OPP estimates that just five per cent of computer crimes are reported. Companies see publicity about these cases as bad for their image, upsetting to shareholders, and an admission of their vulnerability. Even when they are prosecuted, there are many failures.

The London man who planted the "logic bomb" for example, was later acquitted of the crime, Sgt. Green said. The trial judge refused to admit evidence of a previous "bomb" he had allegedly planted in the computer system of an Alberta company because that firm had refused to press charges.

He also said there are increasing incidents with young hackers who gain access to private computer systems. For example, a Toronto student recently made 2,177 attempts to enter the system of Alcan Aluminum's Kingston, Ontario plant. And a 15 year old London youth with a computer modem on his telephone racked up \$1,000 in charges to someone else's credit card number.

A man in southwestern Ontario acquired a printing press and ran off thousands of bank deposit slips with the compu-

terized code for his own bank account on the bottom of each. Then he discreetly left piles of them on counters at a number of bank branches for people to fill out. The deposits went into his account.

Many European companies have no effective protection against a breakdown in their computer systems, although they are aware of the substantial disruption and financial loss such an eventuality could cause, according to a survey conducted in Britain, France, the Netherlands, West Germany and Italy. 20 percent of the 490 companies questioned said they would not be able to function effectively for more than a few hours without their computer systems. Half of them said they would not be able to continue for more than a few days.

Despite these fears, 42 percent did not have a written contingency plan to deal with computer failure. (Globe and Mail, Tuesday November 3, 1987)

The above article reveals the need to seriously re-strategize the struggle against the industrial/corporate state. Whether your view is pro-industry or anti-technology (as is ours) is irrelevant. It is clear from their own information that for us to overlook the real possibility of some measure of success through computer sabotage, is for us not to see the nose on our own face. That is, if we are spending all our time looking for their weak spot - this may be it! Any people who want to hit the state where it hurts should seriously invest in getting some skilled hackers on board. While no one at RN particularly knows a whole lot about hacking, those of you out there who do, GET GOING!



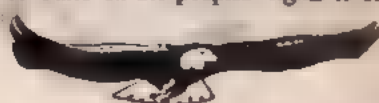
SURVIVAL INTERNATIONAL



Survival International is an important group working in the defense and support of tribal peoples - who are resisting the destruction of their lives, lands and peoples - and against genocide. They publish a regular newsletter, provide all kinds of information about the struggles of the peoples they support, and send out Urgent Action Bulletins as well.

Established in 1969, in response to the genocide of Amazonian Indians, Survival International is an independent organization working for the rights of threatened tribal peoples throughout the world. It concentrates on the peoples' rights to sur-

vival and to their lands which are intrinsic to it. One of SI's current priorities is to stop World Bank funding of development projects which cause the destruction of tribal peoples' way of life.



Survival International,
310 Edgware Road
London, England, W2 1DY

NO MATTER HOW THEY COVER
THEIR LIES POLITICIANS TALK

SHIT

THE WORLD IS DYING
SLOWLY, BUT PEOPLE
ARE DYING FASTER
AT THE HANDS OF
POLITICIANS, ARMIES,
CORPORATIONS, POLICE,
AND BLIND PATRIOTIC
GREED. YET THE GENERAL
POPULACE FEEL THE SYSTEM
IS WORKING... AT WHAT?



BLACK
FEATHER

SPIDER

This Poem is an Offering

I am not free, but I have accumulated some of the vision of those
who have struggled to be free,
am listening and learning still,
I feel it an honour to follow the generation before me, to pick
up and carry on the torch they so necessarily lofted,
feel respect and desire to contribute,
I have vision of my own now, oceans of our love, pouring forth
from our hearts, healing the wounded lands and cleansing the wounded spirits,
have energy and fuel for the fire, muscles and bones that
can break, blood that bleeds red just like others,
Yes, I am, I feel, I have.

I want to reach out and touch, even grab the Chinese New Year,
want to wrench clouds down from the sky, and feel their
moisture crying on me,
I think of children clinging to another's warmth and smiling,
think of spongy mass covering a bed of forest rock,
I know the fear that is building, like ■ jelly-fish exploding in
beach campfire,
know the loneliness of exposed isolation, like a horseshoe
in an abandoned homestead field,
Yes, I want, I think, I know.

I need to walk circuses upon city sidewalks, even dance on
carpeted stairways,
need to rattle well-worn bedsprings, in radiant morning
sunlight,
I hurt when earth is pierced for profit and progress,
hurt when eyes look away and hearts don't hear,
I hunger for a fine feast with friends, and warm water to wash
my face and fingers in,
hunger for ■ fresh breeze to bring me good news.
Yes, I need, I hurt, I hunger.

I am one,
I am not alone,
There are more of me, children who grew up aware of dreams and
struggle,
And there will be more of us still, the new generation, the now
generation, the old generation, the generations to come,
And we will dance and talk, love and struggle, and we will always
be getting more, and one day we will be free.

Brent Taylor



The above two poems are from a new book ■ *Hope-Struggle* which is ■ compilation of poem imprisoned for his actions with Direct Action, institution who has recently been released. The is available for \$1 (postage ■ handling) (and f *Mind Manoeuvres*, P.O. Box 435, Stn P, Toron this issue of RN is by Bill as well, and we give t

Warrior's Prayer

If I should waver and tumble in death
Grant me that it be through struggle
Let not my life end in vain
But that I might take with me
the suffering of many

If I should waver and tumble in death
Grant me that my comrades live on
Let my passing offer inspiration
Allowing them to continue forward
In their efforts to break the chains of oppression


If I should waver and tumble in death
Grant me that I will have loved completely
Not only those who are my brothers and sisters
But all living creation in its entirety
Even my enemy who strikes me down

If I should waver and tumble in death
Grant me that I land in tall grass
Far from the harsh impact of the modern world
So I feel beneath me the comforting warmth of Mother Earth
While above me her gentle breath caresses

If I should waver and tumble in death
Grant me that I be remembered a freedom fighter
Do not insult me with burial in some urbanized cemetery
Cremate me atop a blazing pyre in traditional Indian form
So that my ashes might blow freely in the four directions

If I should waver and tumble in death
Grant me that this not be forgotten.

Bill



entitled *Mind Manoeuvres* — thoughts of
s and some drawings by Brent and Bill. Brent ■
Bill was a fellow prisoner in Collins Bay
book is excellent and very thought-provoking. It
el free to give further don (if you can) from
o Ontario, Canada M5S 2S9. back cover of
anks to him for donating his work.



**REMEMBER:
WE'RE
STILL
HERE**

**SUPPORT
ANARCHIST
& CLASS WAR
PRISONERS**

ANARCHIST BLACK CROSS

ABC T-shirts are available now, based on this design. They come in white on black or red on black, in medium and large. All proceeds will go to the ABC. Order from the Toronto ABC for \$10 each.



Continued from page 15

which it makes from low wages. Higher wages would make it inoperable. The self-organization of workers within industry is necessary to bring about the needed social changes. It is a way to take away the power of those directing industry who would destroy our earth.

But what stands between workers and environmentalists in most peoples' minds is the age-old controversy of jobs vs. conservation. Found especially in logging and mining fights, the corporation successfully creates this split by counting off lost jobs if the threatened area is conserved. Most of the jobs will, in a few years, be lost anyways, as forestry etc. have been made into non-renewable industries. However, disregarding that, it's been seen that the timber stripped from BC forests tends to be shipped off elsewhere for finishing anyways — a job that could be done here but is cheaper for the corporation when done elsewhere. Hence jobs are still lost, mills still close, yet the fault clearly lies with the corporation's profit motive, not the effects of conservation.

Also, while more and more trees are chopped down, recycling efforts are mini-

mial compared to their potential. They are ignored by the pulp and paper industry because they're labour intensive. It takes more workers to sort, ship and reprocess waste-paper than to shove a log through a chipper. Recycling makes more jobs, more profits. Jobs which could be created yet are neglected by a corporation which cries out "jobs! jobs!" when its interests are threatened. The real fight, then, is one between capital and workers, not environmentalists and workers. Unfortunately, both groups fall prey to this red herring. Capital doesn't have their best interests at heart.



In the long term, when speaking of worker control of industry, not only would a fundamental de-industrialization inev-

itably occur due to decentralization, but the whole nature of industry would necessarily change due to local control of projects and the destruction of multinational corporations. A community which has control over the industries in its area, and which will feel the full environmental effects of its own decisions, will by necessity abandon hazardous practices in favour of ecologically sound alternatives. It is naturally in their interests to do so. And without the profit motive to inspire them, socially useless and wasteful industries would cease to exist ... only those activities which are useful to the community would be worth our labour.

If an ecologically balanced world is our ends, then it demands our participation in the class struggle. Through our common organization on every level in the community, we can fight back effectively, but it demands our attention to everyday struggles and our solidarity with each other. Ecologists and workers share more than a common enemy, they share a common goal.

Reality Now

Survival Network Information Centre

The SNIC is an international clearing house of information on survival, political prisoners, labour and other struggles. The centre publishes Bayou La Rose, an excellent journal of working class, ecological libertarianism and human rights activism. Subscription rates for the Bayou are \$5/year (\$10 overseas). They also publish the Survival Network Newsletter, an international and highly valuable news service on survival struggles. SNN subscription rates are \$10/year (\$15 overseas). SNIC also publishes information packages on survival struggles internationally, such as "The Big Mountain Information Packet", "The Northern Cheyenne", "Marion Federal Penitentiary", "Indian Resistance in Prison" etc. Please write to them for a free catalogue.

The SNIC has also printed quite a few amazing booklets, also available

The Voltairine de Cleyre series

at the same address: SNIC, P.O. Box 2576, San Diego, CA 92112, USA.

"Voltairine de Cleyre, though maybe not as famous as other anarchists of her time, contributed to the anarchist movement by starting up discussion groups, writing, touring, lecturing, and contributed her own participation helping to spread the flames of discontent through the struggle of political prisoners, workers, free thought, and a society free of religious, majestic or government rule of the people."

"Spending most of her life in poverty and most of her young life strangled by the religious doctrine of the convent, she started at the young age of 19, inspired by the Haymarket martyrs, traveling the lecture circuit, spreading her words of peace and free

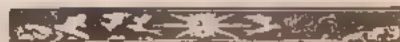
thought, inspiring many an activist to take up the cause. Never herself did she accept money from the movement, and in fact, contributing what she had and her own meager savings to thus she felt so strongly. Her words continue today to inspire and ignite the spark of the storm yet to come. She is well missed."

Christina Floyd

A series of her out-of-print writings have now been published by the SNIC. Titles now available are:

- The Mexican Revolution (\$1.50)
- Direct Action (\$1.25)
- Crime and Punishment (\$1.75)
- The Heart of Angiolillo and other short stories (\$3.00)
- Francisco Ferrer (\$1.25)

All are available from the address above.



Still Ona MOVE

"... There has been a revolution, a revolution means total change, a complete disassociation from everything that is causing the problems you are revolting against. MOVE is a movement going in that direction, the complete reversal of all the degeneration in this establishment... The MOVE organization will not be stopped, on no level, at no time, the police force, the newsmedia, the government, ain't none of them gonna stop us..."

MOVE



This article is included, not uncritically, in response to our readers' many requests for information packages on the MOVE organization. We feel that this information is fairly unique to most of what is published in MOVE, in that it is by MOVE, about MOVE. One can easily understand the importance of this, when considering what lengths the Philadelphia government and police force went in order to silence these people on May 13, 1985, when police, acting on orders coming straight from the governor, bombed the MOVE house on Osage Ave., containing seven MOVE adults and six MOVE children. Only one adult, Ramona Africa, and one child, Birdie (Michael) Africa survived. Sixty one of the surrounding rowhouses were destroyed in the bombing of the residential area, dislocating 250 people. For her crime of surviving the attack, Ramona Africa is now serving a term in prison on conspiracy charges. Note as well that we had to edit some parts of the article due to space considerations (indicated by ...). A copy of the full statement is available from us in pamphlet form for \$1 plus postage.

Since the May 13 bombing of our MOVE family in Philadelphia there has been a lot of questions in peoples' heads about the MOVE organization and MOVE's position on May 13. These questions are the result of misinformation and lies that the city officials and newsmedia have been printing about the MOVE organization and the May 13, 1985 massacre of innocent MOVE children, women, men and animals. The following are some of the questions people have been asking and MOVE's answers to those questions.

1) Well what does MOVE believe in anyway?

MOVE's belief is life, natural law, we don't believe in man's reform world system. Life, natural law which is synonymous with God, made pure air, clean water, fertile soil, made babies healthy and made the principle of freedom, equality for all life to enjoy without prejudice or superior, inferior. This is the law MOVE be-

lieve in and obey, not man's so called laws. It is man's law that has created and sanctioned industry that is polluting the air, poisoning the water, the soil and causing the retarded babies, deformed, diseased adults from the poison industry man created, and lying to the people to cover up their filth. MOVE's work is to expose this filth, confront and expose it with the truth, John Africa's teaching, which is why this system have been beating, jailing, killing MOVE people, killing MOVE babies, persecuting the MOVE organization for 17 years. To try to stop us from telling the truth about this system, this is the real reason behind May 13. This system is persecuting, attempting to exterminate MOVE because we tell the truth and they don't want their lies exposed, this system knows MOVE belief, our fight to protect life is right, the truth, and this system don't intend to embrace the truth, be right, don't intend to protect nothing but their money interests whether it is at the expense of your life, all life. The people running this system know MOVE's purpose is to stop them from imposing life, and they don't want to stop, so they intend to try to stop MOVE by any means they got, they saw May 13 as just such an opportunity. This system had no intentions of avoiding that confrontation, they had every intention to kill MOVE, they sent their cops out to MOVE's house May 13 with specific orders from high up in government to kill MOVE to shut us up from telling the truth.

2) What is MOVE really about?

MOVE's work, John Africa's revolution, is to stop man's system from imposing life, MOVE's work is to stop industry from poisoning the air, the water, the soil and to put an end to the enslavement of life - people, animals, any form of life. The purpose of John Africa's revolution, MOVE's work, is to show people how corrupt, rotten, criminally enslaving this system is, show people thru John Africa's teaching, the truth, that this system is the cause of all their problems (alcoholism, drug addiction, war, disease, murder, rape, all crimes, unemployment, wife abuse, child abuse, child pornography, every problem in the world) and to set the example of revolution for people to follow when they realize how they've been oppressed, repressed, duped, tricked by this system, this government, and the need to rid themselves of this cancerous system

MOVE does. MOVE is revolutionaries, we are the vanguard, the spearhead of John Africa's revolution, our work is to confront this system up front to show people not only that they must fight this system and win but to show them the urgent need to fight. People are confronted daily with the threat of industrial poison, police brutality,

damning dollar is to be exposed, condemned, cut down for good, cut down for the good of life, the good of love, the good of freedom, the necessity of health, cut down for the good of God, the law of air, the law of soil, the law of water." Long Live John Africa the Co-ordinator!

MOVE ain't talking about changing one corrupt dictator, enslaver for another, MOVE is talking about the government of freedom, the natural law of all life, MOVE ain't talking about making jail so call better MOVE is talking to do away with prisons and the mentality of enslavement that allows prisons to even exist when freedom should be the force realized....."

corrupt government, politicians, judges, unjust jail terms and things ain't getting better it's getting worse, while the lies to cover this filth is getting even more silky smooth, devious.

3) What do MOVE believe in when it comes to life and when it comes to the system?

MOVE belief is that life nature God is the same, we are taught by John Africa to love life, revere it, move in harmony with it, not go against life as this system is doing. This system don't believe in life, they claim their belief is in God (which is the same as life) but we know their belief is in money not God and they prove it by the way the mistrust God's life for the sake of money. This system has historically abused, raped, battered life (including people) for the sake of money, this system's rulers, it's policy makers want money and don't care who they kill, enslave, cripple, make sick to get it, to quote John Africa "...industry have twisted people around so bad that people will compromise air for air pollution water for water pollution, soil for soil pollution for a pay cheque from industry, causing people to put a priority on pollution for the sake of money and forsake the health that God intended, for pollution in the air is industry and industry is money, pollution of the water is billions of dollars in business, pollution of the soil is accepted as a so-call way of life. Any system that sells the air barters the water, puts a monetary price on soil, markets the health, the worth, the freedom the cause universe for a god-

4) How do MOVE explain the system?

This system is man's invention, his idea, it ain't got nothing to do with God, God's law is love, peace, freedom, sanity, health, security. Man's idea of law, his system is designed to be his way, which is in opposition to life, God, and is seen in the example that follows. In the jails that is designed to enslave when God dictate freedom, in the industry that is designed to make money although it is poisoning, crippling, deforming life when God dictate life to be healthy, free of sickness and much more. This system ain't about correcting nobody, jails are moneymaking institutions just like zoos where animals are enslaved. The people who control these jails ain't about to try to correct nobody 'cause if people are correct they won't be going to jail and that means that they system will lose money. They gotta keep people filling these prisons cause without prisons cops would be out of a job, judges would be out of a job, sheriffs, superintendents, wardens, matrons and guards would be out of jobs, and politicians would be out of the thousands of dollars they pocket from the industry of prisons. This system didn't build prisons with correction in mind, they built prisons with slavery and the money to be had from enslaving in mind. John Africa teach that prisons wouldn't exist without slavery, prisons ain't nothing but slave compounds, but unlike the slavery of the southern plantations, prison is acceptable in today's society, it is acceptable systematic slavery and all for the sake of money at the expense

of life. This system don't care nothing for life, this system is the inventor, the peddler of cigarettes, alcohol, drugs, prostitution, child pornography, all for the sake of a dollar, cigarettes cause cancer, alcohol cause alcoholism, drugs cause sickness and death, and all 3 is addicting yet this system deliberately, calculatingly push these killing addictions on people to weaken 'em, take the strength, the fight out 'em so they become weak, submissive to the rule of government and punish the victim after victimizing them, locking up drug users when this system's scientist is the ones who is making drugs and influencing drug use. Locking up the prostitute and keepin' the inventor of prostitution, the inequality of this system, flourishing. This system keep making cigarettes, alcohol and drugs no matter how many people it kills cause they are all big money making industries. This system ain't gone stop the rape of child pornography cause that's big money children ain't important to this system money is, children are of god, as in life, but in this system God is just a word, a utterance with no meaning to as is seen in the rape of God's subjects by men. Money is the God of this system but life is MOVE's belief, MOVE's God! Prisons is money so they're gonna be kept going, but not only is prisons money making institutions, this system uses prisons as a form of intimidation to keep people from fighting against oppression of the government. This is what they're tryin' to do MOVE but won't work. MOVE people have been in jail

since 1978 for a crime we did not commit - we're innocent the system knows MOVE is innocent but they put us in jail despite our innocence to try to shut MOVE up from telling the truth. Our family took the stand they took May 13 because they wanted innocent MOVE people out of jail, our family took the strong stand they did cause family is MOVE's belief, we don't put nothing before family.... John Africa told us that the one thing people who criticize MOVE's position cannot get around is that if they was innocent and in prison they would want they family to fight for them like our family fight for us, they would not want they family to take the compromising position they are telling MOVE we should take if they was innocent and in prison. But instead of people criticizing this government for jailing, murdering MOVE justly, people is criticizing MOVE for fighting against this corrupt government, the very same government they complain about every day when they voice dissatisfaction with this system. John Africa explain that these same people who criticize MOVE for their uncompromising fight with this system will support the Black South Africans who are fighting the corrupt government in South Africa, Blacks and whites will support the fight against apartheid, the corrupt government of South Africa no matter how many Blacks or whites is killed and they don't never blame those fighting apartheid for gettin theyselves killed, they blame the corrupt government for killing those fighting apartheid. But when MOVE fight this

corrupt government people want to blame MOVE and support the government. John Africa wisely pointed out that those fighting apartheid in South Africa would welcome MOVE cause MOVE fighters fight this system but those fighting apartheid would kill those who criticize MOVE and support this government, if the people who criticize MOVE was in South Africa the Black South Africans would kill them.

5) Why didn't MOVE accept that (farm) that was offered to them if they wanted to go back to living natural?

MOVE wouldn't accept the farm because it was a trick the government was tryin' to use to get MOVE isolated by ourselves so they could kill us without any witnesses. Also they offered us the farm as part of a bribe to try to get MOVE to compromise our belief, and sell out peoples' trust for money, monetary gain, like they have done with many other revolutionary organizations in the past but MOVE won't sell out peoples' trust, won't compromise our belief for no money or nothing else comin from this system. They cannot bribe MOVE off and most importantly MOVE will move to the country as long as the city exist because to do that would be to divert from the problem not correct it. Diversion ain't correction, to divert is to ignore and to ignore a problem is to allow it to grow and fester, get even worse. The city that you see here now was the country but it is city now because the sickness MOVE is talkin about spread



itself ■ this country and it'll keep on spreading if it ain't stopped, this is MOVE's work to stop this sickness. To prove that the government's offer of a farm was just a trick, we had a farm in Virginia we was buying to send our children and a few MOVE members to because we *do* want our children ■ a farm cause it is healthier, but it was land MOVE picked out. And it wasn't isolated like land the government would have picked out, ■ the government, the politicians deliberately sabotaged it, made us lose it by going to Virginia and tellin' the people livin around ■ farm that MOVE would kill their cows, that we took drugs, killed our babies and ate them which is a *sick insane lie*. The neighbours believed them however, because they didn't know MOVE, and they trust the government, trust politicians, the newsmedia. They complained to the realtor who, to keep us from gettin the farm, demanded the full price for the farm in one payment knowing we couldn't pay it, so we lost the farm. The government is only bringing up that farm issue as a propaganda tactic to make it look like they offered us a farm but we refused it, that if we had taken it none of this would have happened (MOVE being in jail, August 8 or May 13). They're tryin to place the blame on MOVE so the people won't look at them and see the lying conspiracy, murder they guilty of. The government wasn't sincere in offering no farm and we knew this. MOVE ain't naive, John Africa have taught us very well. We know this government is our enemy and we know a enemy can't be trusted, and if people need any more evigence, proof that this government is indeed MOVE's enemy, that this government ain't got no love, concern for MOVE, our children, just look at the example of May 13.

6) Why didn't MOVE tell the cops to let them send the children out of the house first then deal from there?

MOVE people that was in the house on Osage Ave. May 13, *did* try to get the children out of the house. They was calling over the loudspeaker for over an hour tellin the cops there was children in the house and to let the children out. The cops ignored them. When the MOVE people saw the cops wasn't gone let the children out they started coming out carrying the children and the cops shot them all back into the house while it was burning up with fire

'cause the cops, the governments' aim was to kill all MOVE people in that house including the children. The city deliberately ordered the cops to surround and attack the house at a time when everybody would be in the house. The house was under a 24-hour police surveillance for over a year and the cops knew that every

7) People want to know why the ~~MOVE~~ plays ~~up~~ ~~MOVE~~ to be violent, dirty, having no belief, not caring for people who don't believe in what we believe in?

This system have deliberately, calculatingly portrayed MOVE up to be violent, dirty, having no belief and other lies to the

MOVE ain't surround Goode's house with machine guns, grenades, deluge guns and ~~bombs~~ MOVE didn't bomb Goode's ~~house~~ and shoot ~~in~~ children ~~back~~ into a burning building. Goode, this government did that to MOVE

morning all the children left the house to go to the park. MOVE people have a pattern of doing things and anybody observing MOVE knows this. Them cops, the city of Philadelphia knew the pattern the MOVE people on Osage Ave had for the children, they knew when the children would be out the house and knew when they would be in the house. They wanted to kill our children, along with the adult MOVE members, that's why they attacked the house at a time when they knew our children would be in there. This government, Philadelphia mayor Wilson Goode could have avoided May 13 if that's what they wanted to do because our family made it clear to the city officials that they would stop the confrontation at any time if the city would make an honest effort to investigate the unjust jailing of MOVE people. Our family taked to Mayor Goode, to judges, to politicians, told them all the reason for the confrontation was because innocent MOVE people was in jail and MOVE members wanted they innocent sisters and brothers released from prison. For 7 years our family exhausted every legal channel to obtain our release, all to no avail even though this entire government knows MOVE is innocent and don't belong in jail. And instead of this government, Philadelphia Mayor Goode doing right by MOVE by investigating our families' charges MOVE members are being jailed unjustly. This government, and Goode bombed our families' house, knowing that MOVE's position was that if just one official had said they would honestly investigate the situation, the confrontation would have been stopped.

public so people will be scared of us, hate us, be prejudiced against us. So when this government does things to MOVE like giving us outrageous sentences of 100 years in jail for 3rd degree murder in shooting a cop. But we ain't have no guns and ain't get ■ weapons charges in the trial, or when they drop a bomb on our home with our family in it for confronting them about having our family in jail when they know we innocent, they want people to think we *gettin what ■ deserve*. Want people ■ think the government is *justified* in what they doing to MOVE based on how we've been portrayed to the public by the media as a bunch of sick, crazy, violent maniacs out to hurt people which is a lie. John Africa teach MOVE sensitivity, love; ■ hate, violence, and people familiar with MOVE know this but those who don't know MOVE will believe the newsmedia, the government 'cause they trust these people, they respect 'em and they'll believe MOVE is gettin what we deserve cause we crazy maniacs which is just how the government want people to think so this government can do what they want to MOVE without public opinion against them....

...MOVE people are not violent, killers, we ain't never killed nobody. All MOVE have ever done is protect, defend our family, our belief against this murderous intent of this system... On August 8, 1978 and May 13, 1985 the cops came to MOVE's house, surrounded our home with machine guns, rifles, grenades, deluge guns and bombs, they attacked MOVE, they bombed MOVE for defend-

ing ourselves against unjust imprisonment, but this system is labelling MOVE as the criminals, calling MOVE violent killers but MOVE ain't surround Goode's house with machine guns, grenades, deluge guns and bombs. MOVE didn't bomb Goode's family and shoot his children back into a burning building. Goode, this government did that ■ MOVE.

MOVE children are not abused, malnourished, unhealthy. Because of the teaching of John Africa MOVE people are very sensitive, attentive to our children and MOVE children are happy, calm, content, healthy. Several times when the police have attacked MOVE houses and forcibly taken ■ children, their doctors have examined MOVE children and these doctors have admitted that MOVE children are the healthiest, most secure, happiest children they have ever seen. We don't feed our children dead dogs like the newsmedia try to say we do, aside from the fact that MOVE children *don't even eat meat*, MOVE people love our animals and wouldn't never kill ■ hurt them in any way. Our children eat only raw food, the freshest raw vegetables nuts and fruit available and the newsmedia, these public officials know this because many of them have been in MOVE's home for dinner or visited MOVE's home in the past and observed MOVE's lifestyle, how ■ care for and feed our children and our animals.

MOVE people are not dirty, we are very clean, healthy people, we wash our

body, we just ain't cosmetic. We wash in plain water, we don't use chemicals on our body, we ain't insecure about the way God made us, the way we look, the way we smell because our smell is a healthy natural smell. But people in this system are taught by this system that if you don't dress a certain way, wear your hair ■ certain way, smell like something out of a package or a bottle then you ain't acceptable, you're dirty but cleanness is synonymous with health and MOVE people is full of health, ain't nobody never caught no disease from a MOVE member, if anything they've gotten stronger from being around MOVE. MOVE women are so strong, so healthy we are able to have our babies at home naturally with no doctors, midwives, medical technology and no drugs, we can run for miles, do thousands of exercises a day and despite all MOVE people have been through and are still going through, despite all of the physical and mental torture we've been subjected to by this system, this prison, we ain't slowing down, ain't backing down from this system, this prison one bit. We've had a bomb dropped ■ our family in Philadelphia and although we feel this deeply, what this city did May 13 to our family and are greatly hurt by it because of the love, the family John Africa have instilled in us, we still will not stop, cannot stop fightin this rotten ass system, for to give in to this system would be to give into the very people who dropped a bomb on ■ family. Despite our family being mass murdered, despite the fact that we've been in jail for 7 years for a crime we

did not commit, locked up in solitary confinement in this prison for almost 3 years and being locked in our cells every day 24 hours a day everyday with no fresh air, sunshine or exercise since May 1985, despite Muncy constantly setting us up with trumped up charges, petty write ups to keep us in solitary confinement, we are gettin stronger thanks to John Africa. And this prison, the officials of Philadelphia, the government, this system resents it cause they can't accomplish what they set out to do, can't break us, can't stop the MOVE organization. John Africa's revolution ain't stopped and ain't never gone be stopped, John Africa can't be stopped! Long Live John Africa, Long Live John Africa's Revolution and down with this rotten ass system!

MOVE Wimmin at Muncy

"This prison is tryna break us but this prison will break first cause we will not be broken."

FOR MORE INFORMATION

Further information on MOVE can be obtained from *Reality Now*, at our address, or directly from MOVE Supporters, 1630 S. 56th Street, Philadelphia, PA, 19143 U.S.A. A recently published book about the bombing of the MOVE home is *"Attention MOVE! This is America!"* by Margot Harry, available from Banner Press, P.O. Box 6469, Chicago, IL, 60680 U.S.A.

Current MOVE Political Prisoners

Alberta Africa #6660
Consuela (Dotson) Africa #6434
Sue (Leon) Africa #6325
Janine (Phillips) Africa #6309
Janet (Hollaway) Africa #6308
Debbie (Simms) Africa #6307
Merle (Austin) Africa #6306
Ramona (Johnson) Africa #7564

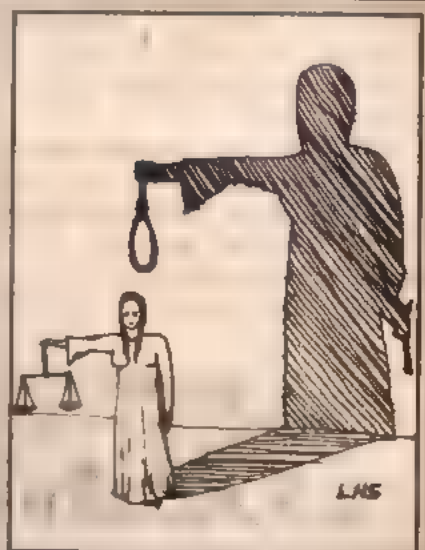
can be contacted at:
P.O. Box 180, Muncy PA, USA 17756

Michael (Davis) Africa #M4973
■ be contacted at:
Drawer R, Huntingdon, PA, U.S.A
16652

Charles (Simms) Africa #M4975
Delbert (Orr) Africa #M4985
Carlos (Perez) Africa # M7400
Alfonso (Robbins) Africa # Y5522

can be contacted at:
Drawer K, Dallas, PA, USA 18612

William (Phillips) Africa #M4984
Edward (Goodman) Africa #M4974
can be contacted at:
P.O. Box 200, Camp Hill, PA, USA
17011



Liberation from the Nation

A Letter from a South African Anarchist

(this letter has been edited for size)

Dear Reality Now;

I found issue seven of *Reality Now* very interesting, stimulating, informative and useful. A real mind and eye opener. Do not for one moment regard your labours at RN as futile and in vain! Smash governments — be they Capitalist, Nationalist, Fascist, Bolshevik, Marxist or Social Democrat! Let there be Anarchy!

I must, however, differ with *Reality Now* on certain points. Number one. I notice that RN writes in issue seven about the atrocities committed by the fascist Chilean regime and fascist El Salvadorean regime and the Apartheid South African regime, but it (RN) keeps mum about the genocide and crimes of the Bolshevik regimes in Afghanistan, Cambodia, Angola, Nicaragua, Ethiopia, China, Vietnam, Beijing, North Korea, Eastern Europe, USSR, Mozambique, Cuba, etc. RN keeps mum on the Berlin Wall and the boat people. The Bolshevik/Marxists never tolerated the Anarchists Movement. They always exterminated anarchists at the first opportunity they got. One only has to think about what happened in Russia, Spain, China, etc. Names and places like Nabet, Nestor Makhno, Yossif the Emigrant, Kronstadt 1921, the Gulag spring to mind. Yet, you people of RN give wide publicity to the cause (if you can call it "cause") of the Bolshevik terrorist groups in places like El Salvador.

Number two. I also found the silence of *Reality Now* on the crimes of third world nationalists wanting. Just because people happen to have Black or brown or yellow skins does not mean that one must condone their wrongdoing. (I suppose you people of

RN regard the nationalists/"national liberators" of the third world as the lesser of two evils when you compare them with the Western ruling classes). You write about apartheid, but also keep silent about the "necklace" murders committed by supporters of the African National Congress, the United Democratic Front, The South African Communist Party, the Congress of South African Trade Unions, and the rest of the Black Majority Rule crowd. No, my dear friend, what is good for the goose is good for the gander. Please do not take sides in the State power struggle in South Africa, the Third World, the Second World, and the First World. But rather tell it like it is from an anarchist point of view. Write to further the aims and objectives of the international anarchist movement. Let those who are interested in State

power politics use their own media (And they have plenty of it!). I am a mixed-race (or "Coloured" as they call the half-caste in South Africa) South African and I know personally what racism, exploitation, degradation, hell and pain is all about. I have been catching hell since my day of birth, but I am not prepared to change one form of hell for another, exchange one cancer called the White State for another cancer

called the Black State. I am not prepared to change the cancer/hell of Apartheid/White Minority Rule for the cancer/hell of Bolshevism/Black Majority Rule. Just because Nelson Mandela has been in prison for more than twenty years proves nothing. I do not judge leadership on the years a person spent in prison. It proves nothing. Some of the worst oppressors and tyrants served time in jail. Hitler spent time in jail. So did Rudolph Hess, Indira Gandhi, Fidel Castro, V.I. Lenin, Pandit Nehru, Leon Trotsky, Kwame Nkrumah (sic), Kenneth Kaunda, Jomo Kenyatta, Ho Chi Minh, Robert Mugabe — the list is endless. No, my dear companion, prison proves nothing. They can throw the entire Third World Nationalists into the prison and I will still not be impressed! Not today, nor tomorrow — never! Action speaks louder than words. Those interested in State power can't deliver the goods. I am totally neutral in regard to the world-wide struggle for State power — I am not taking sides.

" I am a mixed-race (or "Coloured" as they call the half-caste in South Africa) African and I know personally what racism, exploitation, degradation, and pain is all about. I have been catching hell since my day of birth, but I am not prepared to change one form of hell for another, exchange one cancer called the White State for another cancer called the Black State. "

Otherwise I found "Reality Now" a good read. Please do send me more of your future editions.

Anarchist Salutations

SOUTH AFRICA



TIPS FOR DENTAL STUDENTS

NORTH AMERICA HAS RECENTLY experienced ■ renewed militancy ■ demonstrations brought about by people tired of the repetitious nature of heavily policed liberal marches. ■ Toronto, this attitude has built up over a while, and started to show its face at a self-directed (as opposed to leftist-directed) action ■ the US consulate when troops were sent to Honduras; carried through in the anti-Economic Summit actions, and again at an anarchist demonstration against the bombing of the Iranian airbus July 4. All have been marked by their operation outside any group's control and their willingness to go beyond legal means and parameters to fight back.

The choice ■ take demonstrations outside of their standard role as opposition politics is important in seeing action evolve into a revolutionary consciousness. It's ■ that demonstrations become a place to test and show our collective strength, learn tactics and solidarity, and a place to unite in attacking ■ common ■. Demonstrations however, must always be ■ small part of a broader movement which confronts hierarchy ■ an everyday basis. In other words, it's ■ our desire to clash with police: ■! purpose and goals of ■ actions must be clear, and ■ should work towards them in our actions, only using

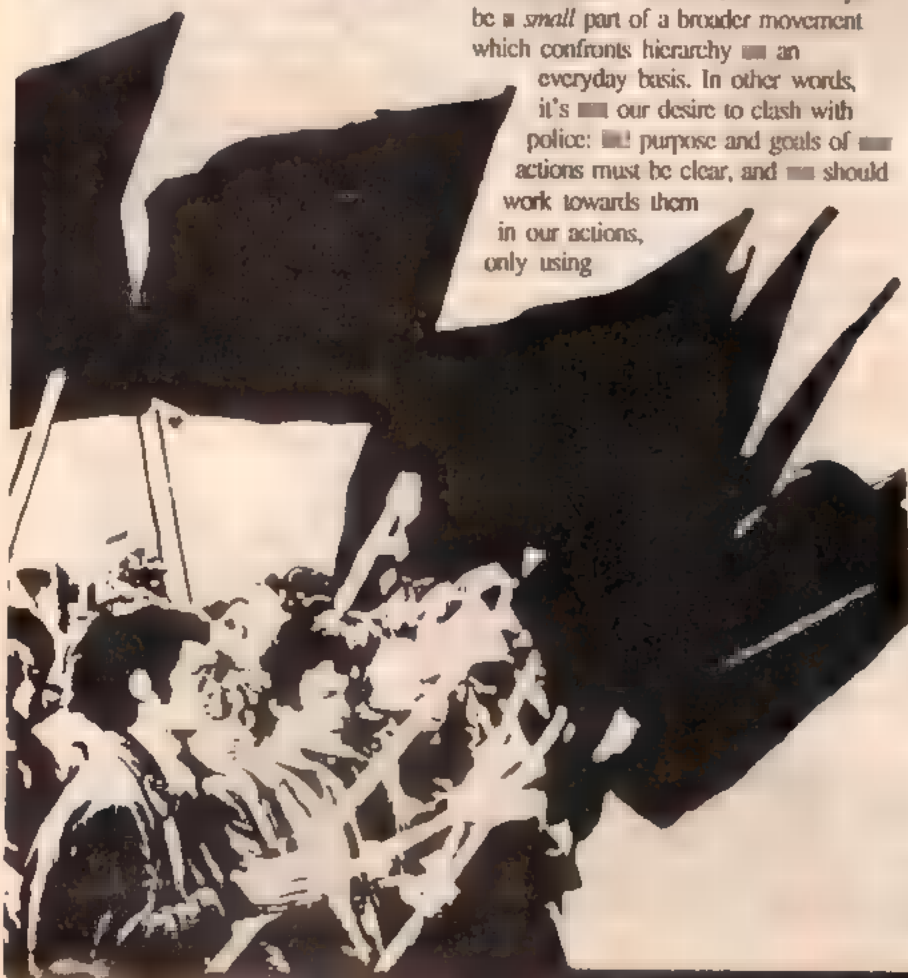
force as is necessary for self-defense and the accomplishment of these goals. An action, then, is ■ good merely because ■ fight with police occurs, it's good if it manages to effect one or more of its goals. Most often an action is best if no police interference happens at all — simply "breaking the law" is not ■ sure sign of "radicalism".

To make such actions more *effective* and easier, they should be done with none or ■ minimum of arrests, and with clear targets and actions. By preparing ourselves ■ of time for situations and by operating in affinity groups we may be able to increase the effectiveness of actions dramatically.

Affinity Groups

It is useful ■ organize together with people around you ahead of time; people you trust ■ some level and with whom you have ■ understandings (about how to act/react in this situation etc. ie affinity). Discussing amongst ourselves particular actions and situations and our responses can build an important and practical solidarity between us which will enable us ■ act *together* in an action. This makes it more likely that we will feel confident in our actions because we will be aware of the existence of physical and emotional support for our actions. For instance, a group might discuss the possibility of one of them being arrested. An agreement could be made ahead of time to intervene in that situation and rescue them by force, or a decision to run might be made ... but in the event that one person is picked off, that person would know what ■ expect from their friends and would prepare for that action (ie get ready ■ run like hell). It also enables, ■ that situation, one person to step ahead and initiate ■ action knowing that their friends will back them up, rather than being unsure and hesitant.

In the "affinity group" particular actions initiated by that group might also be discussed, such as ■ act of sabotage or simply a piece of street theatre. With ■ bunch of affinity groups working together in one larger group of people, small actions can be put into effect which liven up and redirect the energy of a demonstration.



The affinity group agreed upon ahead of time can look out for each other in somewhat of a "buddy system" which keeps them together and minimizes arrests.

Above all the message is to go into any action prepared and having given it some thought: first of all as to its purpose (and how to achieve that end), and secondly as to your own involvement in it. Leftists and other protest bureaucrats only want *numbers* of people to fill the ranks, listen to the speeches and look good on TV. It's up to us to make our presence at any action count, to become active individuals and move towards actions directed "from below", not "from above" as bureaucrats would have it.

Preparation

Always bring a handkerchief or some other kind of disguise to a demo to hide yourself from police cameras if necessary. It's not always the best idea to mask up alone, as this might single you out for arrest, but people need to start wearing masks at demos, if only to make it a more viable collective tactic. Bring an extra scarf for a friend.

Never bring address books, other info or drugs to an action. It's usually best not to have anything more than what you definitely need on you — it's a drag to carry it all and in the event of an arrest you don't want the cops to get it. One thing that is good to bring is a change of shirt or head gear, glasses, etc. Something which changes your appearance enough to enable you to disappear in a crowd as cops will usually follow the "yellow shirt" or the "long, curly hair" in a pursuit situation.

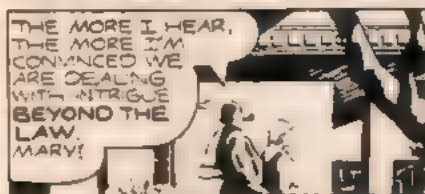
Know the area if possible, what's there in terms of corporate targets, and what kind of dangers there are, and of course escape routes.

DO bring things which can be of use such as pen and paper and — might want to bring a camera (though be aware this makes you a target for arrest or beatings, and if you are arrested you probably won't get it back). Use common sense. Bring gloves if it looks like there might be sabotage action. Judge the situation ahead of time and know what will be needed and what will just get you in further shit if found on

your person (for instance a slingshot can be both a great tool and a real problem if you're busted with it on you). Wipe stuff that's incriminating off with rubbing alcohol or something to get rid of fingerprints ahead of time, in case you have to chuck it along the way.

On the action

Assuming that you've brought a pen and paper, write down the names of the arrested persons, and their phone numbers. Also write the words spoken by the police during the arrest, the number of the car or wagon they are put



into, badge numbers and/or descriptions of police involved in the arrest.

Take down information before the shit hits the fan. You must anticipate, because once the action starts you will not necessarily have time to get enough down.

The camera is a powerful weapon. At rallies, demonstrations etc., they are essential. The more the better. But you must arrange for them to be there. You cannot rely on someone showing up with one. And you certainly can not count on someone with the right consciousness about these matters turning up with a camera.

Use them to:

- ★ Provide some deterrence against police brutality. The sound of shutters clicking in those tense moments sometimes can prevent the police from doing things they would otherwise do.
- ★ Take pictures of the license plates that you want to record.
- ★ Take pictures of police, both plain clothes and uniformed. Later witnesses may want to identify the filth who did the dirty deed.

Bring enough film!

Tape recorders: It may be useful to record comments made by the police, a factory owner, scab, or provocateur or perhaps participants in your own demonstration, rally or march. A recording device that is visible may have

the same deterrent effect that the presence of cameras often has.

Stick together: solidarity is strength. Running is fine, just make sure to keep the crowd together so the cops can't split us up. Often the filth will use "snatch squads" to wade into a crowd and grab someone they have singled out as a "leader" or trouble maker, or to pick off someone who is isolated. When we see this happen there are several things we can do. Link arms to prevent the cops from getting at who they want, or "unrarest" the person by pulling them away from the filth. No matter what is done, make sure that there are enough people to pull it off, the last thing we need is for even more people to get busted. Look out for each other.

Decisions can be made on the spot as to routes and other actions involving everyone. It's not impossible to make a quick decision with everyone there and it's important to try to direct every action "from below" as was said before.

Whatever you choose to do, remember that it will affect the whole crowd. If you attack the cops, they may come down on everyone. If you do some sabotage then run back into the crowd, they may come after the whole bunch to get you. Police are indiscriminate and love to have excuses for violence. Be responsible to people there. It's not cool to get everyone's head kicked in or landed in jail just for one person's action. Use your head, there may be other ways.

Be on the lookout for undercover cops. They should be pointed out if you're sure you've got one, and expelled, photographed or dealt with in some way. Media people shouldn't be allowed to get too close to anything illegal or to take pictures. Also be aware of provocateurs who advocate suicidal actions and try to get someone else to do it (rather than doing themselves). It's hard to tell the difference between someone who's just over-excited and a provocateur but the key is to keep your wits about you and *think before acting*.

Above all, keep cool.

Become involved in prisoner solidarity after the fact if necessary. The struggle continues everyday and those who are picked off for being part of the struggle and should be remembered.

Insurrection and the Informal Organization

The following is a synopsis of some of the ideas on organisation presented in the anarchist magazine *Insurrection*. We feel that, although we may or may not agree or fully understand the implications of these ideas, they are a unique challenge for the anarchist movement to consider. We recommend all readers to obtain a copy of the whole magazine at the address given at the end of this article.

One of the most difficult problems anarchists have had to face throughout their history is what form of organization to adopt in the struggle.

An anarchist movement that is really active and incisive needs two main factors: an agile and effective instrument and an objective that is sufficiently clear in perspective. We think that the informal organization and insurrection are the concrete possibilities that present themselves at the present time.

Insurrection, a necessary phase along the road to revolution, is for almost the whole of the revolutionary anarchist positions seen as a mass revolt set off by certain socio-economic forces. Anarchists are limited to propagandizing, but the mass must do everything themselves.

There is a different way to envisage revolutionary struggle in an insurrectionalist key, in our opinion.

We consider that the anarchist organization, so long as it is informal, can contribute to the constitution of autonomous base nuclei which, as mass organisms, can programme attacks against structures of social, economic and military repression. These attacks, even if circumscribed, have all the methodological characteristics and practices of insurrectional phenomena when not left to the blind forces of social and economic conflict but are brought into an anarchist projectuality based on the principles of autonomy, direct action, constant attack and the refusal to compromise.

Beyond Syndicalism

We believe the revolutionary struggle is without doubt a mass struggle. We therefore see the need to build structures capable of organizing many of the exploited as possible.

We have always considered the syndicalist perspective critically, both because of its limitations as an instrument, because of its tragic historical involution that no anarchist lick of paint can cover up. So we reached the hypothesis of building autonomous base nuclei lacking the characteristics of mini-syndicalist structures, having other aims and organizational relations.



We believe that due to profound social transformation it is unthinkable for one single structure [such as a union or federation -ed] to try to contain all social and economic struggle within it. In any case, why should the exploited have to enter and become part of a specific anarchist organization in order to carry out their struggle?

Autonomous Base Nucleus

The main aim of the [autonomous base] nucleus is not to abolish the State or capital which are practically unattackable so long as they remain a general concept. The objective of the nucleus is to fight and attack this State and this Capital in their smaller and more attainable structures, having recourse to insurrectional method.

The autonomous base groups are mass structures and constitute the point of encounter between the informal anarchist organization and social struggles.

The organization within the nucleus distinguishes itself by the following characteristics:

- a) autonomy from any political, trade union or syndical force;
- b) permanent conflictuality (a constant and effective struggle towards the aims that are decided upon, sporadic, occasional interventions);
- c) attack (the refusal of compromise, mediation or accommodation that questions the attack on the chosen objective).

These attacks are organized by the nuclei in collaboration with specific anarchist structures which provide practical theoretical support, developing the search for the means required for the action, pointing out the structures and individuals responsible for repression, and offering a minimum of defence against attempts at political or ideological recuperation by power or against repression pure and simple.

The base structures have a single objective. When this objective has been reached, or the attempt fails, the structure either widens into a situation of generalized insurrection, or dismantles as the case may be.

Informal Organization

The basic project of an informal organization has, in our opinion, the objective of intervening in struggles in an insurrectional logic. This organization does not give one area privilege over another, does not have a stable centrality. It singles out an objective which at a given moment presents particularly an area of social conflict and works in a perspective of insurrection.

Affinity Groups

Basically, to have an affinity with a comrade means to know them, to have deepened one's knowledge of them. As that knowledge grows, ■ affinity can increase to the point of making an action together possible; but it can also diminish to the point of making it practically impossible. What it is necessary to know is how the comrade thinks concerning the social problems which the class struggle confronts [them] with, how [they] think [they] can intervene, what methods [they] think should be used in given situations, etc.

Once the essentials are clarified the affinity group or groups are practically formed. The deepening of knowledge between comrades continues in relation to their action as a group and the latter's

encounter with reality as a whole.

The affinity group ... finds it has great potential and is immediately addressed towards action, basing itself not on the quantity of its adherents, but on the qualitative strength of a number of individuals working together in a projectuality that they develop together as they go along. From being ■ specific structure of the anarchist movement and the whole arc of activity that this presents—propaganda, direct action, perhaps producing a paper, working within an informal organization—it can also look outwards to forming a base nucleus or some other mass structure and thus intervene more effectively in the social clash.

We think it is never possible to see the outcome of a struggle in advance. Even a

limited struggle can have the most unexpected consequences. And in any case, the passage from the various insurrections—limited and circumscribed—to revolution can never be guaranteed in advance by any procedure. We go forward by trial and error, and say to whoever has a better method—carry on.

Copies of *Insurrection* are available in North America from D. Imrie C/O Box 121, 55 McCaul St., Toronto, Ontario, Canada M5T 2W7 (416) 947-0808 and distribution for other continents can be reached at Elephant Editions, BM Elephant, London WC1N 3XX, England. Also read 'From Riot to Insurrection' by Alfredo M. Bonanno, available from Elephant Editions for \$2.50.

Constructive Criticism (we could all use some improvement)

When we criticize someone there are generally two ways to do it: one is to slag them off and basically leave it at that. The other is to criticize what they've said or done, and then offer them an alternative which might be better. One is done simply to prove them wrong; the other is done to change their ideas or ways of doing things, and is done out of caring and the desire to change things rather than as ■ proof of superiority.

Non-violent activists have come up with several formulas with which to deliver 'constructive criticisms'. Most of these, though, I find to be fairly impractical or too mechanical for everyday use. Instead I think the key to delivering a constructive criticism is to keep ■ few main things in mind.

First and foremost, think out your criticism before you say it! Try to think of how to say it as clearly as possible to get your point

Keep in mind how the person might react to receiving this criticism, and how you would feel if you were being criticized in this way. Try to word your criticism so that the person(s) receiving it won't get defensive and disregard it. Remember that the objective is to change that person's behaviour, not to create hostility between you, or to hurt their feelings.

Keep in mind that it's your responsibility as much as theirs to try to offer them a better way of doing/saying things. In fact, some of the best constructive criticism is merely to provide a good example yourself. By suggesting and following through on a better example, the criticism becomes constructive, because it offers the person being criticized the opportunity to change. Keep in mind, though, that you may not have all the 'right answers' yourself, so try to offer your criticism as an opinion only, and remain open to the discussion of the ideas.

Remember ■ explain why you're offering this criticism. (ie: 'because I want us to work together more co-operatively'). Also explain clearly what exactly it is that you feel is problematic in their behaviour. Be very specific, don't just say "I think you're an asshole...". On that note, it doesn't hurt to be polite either.

Part of this whole process is also being able to receive criticisms well (this is ■ hardest part). Don't go stomping off in a rage every time someone has a differing viewpoint from your own. By being open to criticism yourself (admitting that you're not infallible can actually be a relief - making mistakes becomes less traumatic), and by listening, considering and changing where appropriate, you make others all the more willing to listen to you.

All in all, it's mostly just a matter of common sense whether or not you're really being constructive in your criticisms. These are just some ideas we've had in trying to work together collectively on various projects, and while we've still had our differences and haven't always been constructive, this kind of consideration and respect for each other is pretty much the first step in being able to work together (for, you know, anarchy!).

love, REALITY NOW



Fighting State Communism

Freedom and Peace in Poland

The Current Situation

Our situation is lousy. The fact that most participants in the movement are not imprisoned now does not mean that everything is o.k. Our flats are constantly searched, things like notebooks, addresses, unofficial publications and books, typewriters, posters are confiscated. Cases of house-breaking are not rare.

People who are known to be active in WIP are constantly arrested for 48 hours. Petty offence courts (kolegium) are working at the time. These courts have become an extremely obedient tool in the hands of security service. Their verdicts are always the same: fines up to 80 000 ZL (slightly more than 3 average monthly salaries). Acquittals never happen. Repressions which affect people active in WIP are very severe. If you refuse to pay the fines they can seize your salary (but not the whole of it at one time). Those who do not have steady jobs are persecuted by bailiffs.

We consider the fines, searches and arrests to be absolutely groundless. They affect people who try to defend imprisoned CO'S who are active in popularizing ecological ideas and who act in support of human rights. That is why we treat all these as political persecution. Poland tries to keep the image of a country without political prisoners, (which does not mean that actually there are no political prisoners. They are sometimes under different accusations). But repressions for one's convictions are well possible without long sentences. The harassment goes on. One of the most painful repressions is refusing passports. Those who have anything in common with WIP are usually refused their passports. This limitation is exceptionally groundless and unlawful. You can do much to help us. The way to do it is to spread

information about the situation in Poland. There are still many people in our country who are persecuted for political reasons. Some have been fined up to 400 000 ZL. There is a great need to protest against "Kolegium" and to demand cancellation of fines as an indication of illegal repression. A single leaflet of The Gdansk chapter of WIP consists of several people, all up to 30 years of age. They have plenty of ideas which they try to realize (at least some of them). They struggle for the legal recognizing of the right to conscientious objection, environmental protection and ecology. In Gdansk region the most important ecological problem is Zarnowiec, that is a nuclear power plant, which is built about 35 km from the city. They are against death penalty, against all forms of oppression what grounds for the oppression can be. They also work together with oppositional groups for the sake of releasing political prisoners. The irregular magazine of Gdansk WIP is "A Cappella". Its authors are influenced by anarchistic ideas. But they do not kill princes, first secretaries of the party or prosecutors. As all participants in the movement they believe in non-violence as the only acceptable method of struggle for their aims. WIP takes up problems which do not enjoy much popularity in the society, things like vegetarianism are viewed as a treason in a country where meat is ruined. Because of the anti-institutional ferment they arouse, hunger protests for releasing imprisoned co, vegetarian collective, people sometimes look on them as the idiots. But things change slowly. Almost all participants in the Gdansk chapter of WIP have signed individual peace treaties with people from different countries. Gdansk has also befriended groups of similar interest in Sweden and France. They are open and gladly welcome visitors.

book a photograph, a notebook, etc. can be a ground for "Kolegium" for "provoking public unrest". Our situation is hard, we need help, one of the ways is to ask polish institutions why peace activists are persecuted and fined in Poland. You are also welcome here for joint actions,

With best wishes
from the Gdansk chapter of WIP.

A Plea for Help

Dear Friends

In the situation where mass media and all means of spreading information are strictly monopolized by the state it becomes important to enliven the walls. Especially the walls in our country are sad, gray and expressionless. Our cities are contaminated by communist slogans. In order to oppose this we need spray paints in bright colours with which one could write on the walls.

Unfortunately this kind of equipment is not available in our country, this is why we would be extremely grateful for any kind of contribution in the form of spray paint. If you were kind enough and wanted to participate in creating graffiti on Polish walls then, please send us as many as you can, but no more than 3 containers in one parcel.

With Best regards

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What to do if a Friend Goes Mad

RN - We feel that exploring community based, non-authoritarian solutions to real problems that would normally be handled (and made worse, or - in the case of attacks on women - not handled at all) by the repressive mechanisms of the state is an integral part of creating revolutionary communities who take care of and defend themselves. This exploration is becoming an increasingly larger part of our work against prisons (especially when talking about community solutions to rape and assault) and consequently must become part of our work against psychiatric prisons - and in support of our sisters and brothers who really need our help, patience and understanding. The following article's solutions are by no means exhaustive, but are rather the beginning of a discussion of anti-authoritarian alternatives to these common problems. This originally appeared in "Attack" magazine from England.

This is an attempt to give some practical advice on a problem most people don't have much experience of but is becoming increasingly common among those on the margins of society. Most people realise that carting someone off to the thought police in the loony bin is, if anything, worse than handing them over to the real police - but it's very difficult to think of an alternative when faced with an extremely exhausting and terrifying situation.

What is madness? Well, we're all, and that certainly includes me, pretty fucked up, and we live in a society where there is a great deal of oppression - that is we don't have real control over our lives a lot of the time. We have to conform to what those at the top of the hierarchy think we should do, whether at work or in other relationships. That is what is known as alienation. However people aren't really free to talk about this as it affects them directly in their actual relationships at work and elsewhere. Imagine trying to talk openly about who makes decisions at work - you would be got rid of first.

No, a lot of people's feelings about their lives are kept suppressed, and only come out in madness, in strikes, on (sic) riots. What represses this, the language of those on top, is ideology; in other words lies which serve to disguise reality. People who try to express themselves too openly about what they feel are likely to experience hostility and rejection and, if they push it too far, actual violence. Anyway, the more people try to open up about their feelings, the more fear they cause in other people, and in themselves. That increasing fear, paranoia, sense of spiritual loneliness in a hostile world, leads to the extreme perceptions of reality and desperation known as madness.

The kind of threatening ideas that mad people have about the world are very rational, in fact often a much more rational assessment of their increasingly extreme position in the community than those which most of us consider normal. That doesn't mean that these ideas are necessarily correct, but the fact that they are a much deeper and frightening insight into life than we are used to is very threatening. As the 'mad' person, and those around him or her who are frightened of catching this madness grow more terrified, violence breaks out, with the mad person afraid of what the others will do to him or her, and seeing them in extreme terms. There is a lot of punching and kicking and smashing objects and sometimes the thoughts of the mad person are so speeded up that their whole

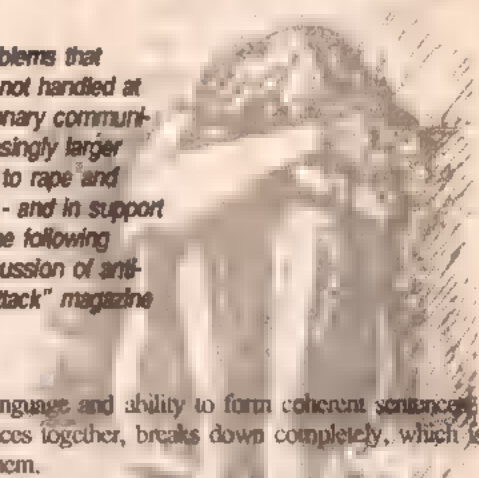
command of language and ability to form coherent sentences, or string sentences together, breaks down completely, which is terrifying for them.

Fear multiplies as people get less sleep, and it is at this stage that people despite their moral scruples, feel they can't cope and hand the person over to the authorities. So what can be done about this situation? The first thing that needs to be pointed out is that nothing should be done without consulting the mad person concerned, and they have total authority in every decision. That doesn't prevent you from pointing out the situation and making suggestions to which they can say no. This can be frustrating, but is very important to them in restoring to them the power of their personal autonomy, which has probably been threatened or invalidated in some way, making them go mad in the first place.

Firstly, the situation needs to be faced as a problem that needs organized action. The more people involved, the better. A small number of people is much more likely to suffer from fear and exhaustion, a large number of people, acting supportively as a community, has the resources to cope. If the person's madness has arisen out of the relationships with the people he or she is living with, he or she may feel safer if he or she goes to stay in a safe house somewhere else where they have the space to see who they want or be alone. Madness is often due to a lack of safe space.

In the past I have organized a rota of people to be with the person at all times, but it occurs to me that I have never asked them if they wanted to see these people or be alone. In situations of emergency it is often very difficult to communicate with someone who is mad and you end up taking decisions for them, which is bad but sometimes unavoidable. You should ask their permission first, though. Anyway, in this situation the people concerned need a lot of support themselves, both emotionally and physically, with good food and money. It's important to make sure that everyone eat well.

In dealing with the person it is very very important to constantly reassure them that they are safe and that no-one is going to harm them, or do anything to them against their will. Madness is basically about fear, and when people realize they're safe and cared about, they will quite quickly calm down again but this can take a month or more. Never use violence against someone who is obviously being violent



because they're terrified. You can restrain someone by holding them until they calm down.

It's very important to be honest with someone who is mad about what you think and feel, especially if you feel scared or threatened by them. Probably a lot of the reason they went mad was because people were emotionally dishonest to them. Ultimately, if people are given enough love and care and someone to talk to, however frightening it is, it will eventually come right. It is also a good idea to go of to the country as it's much more peaceful and everybody can let go without fear of the police.

Ultimately, if you can't cope or communicate with them, you can at least take care of them physically, by feeding them for a couple of weeks, and put them in a fairly bare, soft room. Try smiling at them. It works wonders. So does giving someone a cuddle. Even if you don't understand at all where a person is at, if you just patiently sit with them over a period of time and listen, you will eventually piece together some kind of meaning, but it takes patience and experience to know how to cope with these ideas and talk someone through. But you only learn by trying - it's just life experience, there's no special theory to learn.

The kind of reality that someone is in when they've gone mad is very distant from that of normality but it is rational and what you have to do is try to understand that rationality in its own terms and try to build a bridge between it and your own. It's important to realize that a mad person's way of perceiving and describing the world is just as valid as your own, but the way they have used language to describe reality has become more complex and metaphorical as they have felt what they are saying is invalidated by others. It's important not to invalidate their reality in any way -- that is liable to make them feel worse because they feel they can't communicate with others -- but to restore communication by more or less agreeing with what they are saying.

However, the problem is not their version of reality is different from yours, the problem is that they are afraid they will be harmed or rejected as a result of their unusual perceptions and you have to reassure them that you accept them. You have to expand their reality and your own and explore what people mean by statements like "I am God" and how they came to that conclusion. I mean there's no problem in someone being god if they're happy with it and it doesn't hurt anyone else -- however in fact it probably going to be expressive of a lot of unhappiness that they want to share with someone else. You have to go mad with them for a bit to help them make sense of their lives and come back down to earth. It will be a very different earth though for both of you.

If someone has been carted off to the mental hospital, the more people who go to visit them the better, especially because the authorities are much more prepared to let someone



go if they know there are people who will take care of the person and who will cause them trouble if they don't let them go. I know of a woman who was kidnapped (not against her will, against that of the authorities) by about 50 of her friends and who is now, 2 years later, completely OK -- but obviously that needs good preparations. Don't take any bullshit from psychiatrists or nurses although play them along if you think they might let the person go. Get the person to sign forms saying they don't want Electro-Compulsive Therapy (ECT) and heavy tranquilizers, and make sure the psychiatrists get copies and know you will take them to court if they force them on your friend, let alone any other harm that might come to them.

Most of the strange ways that

patients in mental hospitals behave has got little to do with the fact they've gone mad -- it's the effect of electricity and large amounts of psychiatric drugs on their brains. Psychiatrists deal with madness not by trying to help patients sort out their problems, but by trying to obliterate their problems with chemicals and electricity, to forcibly make them what a psychiatrist considers normal.

Classifications like schizophrenia and manic depressions are ways of generalizing behavior in an arbitrary way irrelevant to people's actual concrete problems, and are psychiatrists' way of avoiding having to work out what their problems are. The fact that these classifications are basically nonsense and they don't have much to do with people is shown by the reality that different psychiatrists often give different diagnoses to different individuals. Psychiatrists are pretty fucked up people who have suppressed their own human sensitivity because they feel threatened by other people's problems, and have to suppress them.

If someone is on tranquilizers, try to persuade them to come off, because otherwise they'll just be a vegetable for the rest of their lives but warn them that they will probably go mad again sooner or later because they haven't sorted out the original problem. They'll be very scared and disorientated for a few days when they're coming off.

So that's it. Madness is basically about terror, the terror of not being accepted or exposed to violence because your ideas are different and other people find them emotionally difficult. It is the terror of doing nonalienated 'philosophy', philosophy in direct relation to reality, instead of what passes as philosophy in our universities. That's why to academic philosophers, with the exception of Foucault, madness is a taboo subject. The best therapy on this 'North Face of the Truth' is the love and care of one's friends -- though usually when people go mad it's because people are being false to them in some way and are trying to deny it by calling them mentally ill. The best way to help someone who has gone mad is to face your own terror, and be honest about your feelings.

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Lubicon's Declare Autonomy

SINCE the last issue of Reality Now, the struggle of the Lubicon Lake Band has taken many major turns and is still going strong. The Lubicon Nation's struggle spans almost 50 years: they have been fighting for their right to their traditional land base, which is situated about 100 km East of Peace River in Northern Alberta. The area is over-run by oil companies, leased the land by the Provincial government, who have all but destroyed the Band's traditional way of life by driving out the animals in the area. Now 95% of the Band is on welfare and the deterioration of their culture is increasing rapidly.

Two of us from Reality Now went to their Little Buffalo settlement last September (1987). Only a few weeks before we were to arrive, we were shocked to hear that people had contracted tuberculosis. The fight against tuberculosis took (and is still taking) a seven toll on the Band: it also illustrated the severity of the damage being done to the community and the lengths to which their enemies will go to get them out of the way for oil development. The tuberculosis, caused by poor diet, bad sanitation, overcrowding etc., was a direct result of the impoverished state and the decay of their traditional, time-tested ways caused by oil development.

Our time there was both enlightening

and frightening. The sight of huge pump-jacks raping the land, of large tracts of land laid to waste by fires deliberately left to burn by the Province, and of numerous roads bulldozed through the area by oil companies, all these were frightening and they made us furious. Contrasting this was the beauty of the unspoiled areas, the friendliness of the people, and especially the strength and spirit of this community in war. Despite the enormous pressures on them, the people were helpful and always willing to talk about their struggle, which is a daily fact of life for them. For this we are very grateful ... we feel that these people are our friends and will support them as much as we can.

In the months after our visit, the boycott of the winter "Olympics" organized by the Band took centre stage in the Canadian media. Petro-Canada, one of the major oil companies in the Band's area, started an Olympic torch relay across the country to build up patriotic spirit before the Games. This relay was greeted by supporters of the Band in demonstrations across the country. In Toronto we greeted the torch with drumming, banners and signs and leaflets about the situation. Many of these demonstrations were simply 'blacked out' by the major media who suffered from a patriotic and corporate bias, yet the events were too much to ignore entirely. The Band's case became an

international issue. The amazing amount of support in Europe managed to sink the highly publicized Glenbow Museum exhibit "The Spirit Sings". The exhibit, known as the flagship of the Olympic arts festival, was to feature hundreds of Native artifacts from private and museum collections. It was met with a boycott by almost 30 museums because its exclusive corporate sponsor was Shell Oil, who play a big role on Lubicon land. The museum's (& Olympic's) directors also had their hands dirtied in that area. The boycott was also coupled with an exhibit put on by Native artists in support of the Lubicon Cree.

With the Olympics on the doorstep, the Canadian government initiated all sorts of propaganda campaigns and fake moves to settle, all of which were designed not to settle this overdue land claim, but to ease public pressure on them. All of these moves (and threats) brought forward did nothing to change the situation and with the Olympics gone the media lost interest and left everything right back where it



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started — though not for long.

Indian Affairs Minister ■ "Butt-face" McKnight then announced that the Daishowa paper ■ pany of Japan had been given rights to build a pulp mill near the Band's traditional area. The trees to supply this mill would be stripped from the Lubicon lands. This plan has drawn great public outrage from Native leaders and the Band itself, ■ of whom called for McKnight's resignation on conflict of interest charges. "Buttface" claimed he didn't realize where the trees would be stripped from before he gave the company a \$9.5 million federal grant.

McKnight has further stalled settlement since then. Bernard Ominayak, the band's chief, met with Alberta's Premier Getty to discuss the situation. This turned out to be a surprising turnaround in the Province's policy; Getty asked what would satisfy the Band in terms of negotiations. Bernard kept ■ the Band's demand of bilateral negotiations with the feds, having E. Davie Fulton, author of a gov- ■ enquiry into the situation, as an independent observer reporting to the Parliamentary Standing Committee on Aboriginal Affairs. Getty suggested that a three person team be set up, consisting of Fulton, a federal appointed person, and one more picked by those two. This was approved by the Band and was ■ glimmer of hope in any kind of negotiated settlement. However McKnight refused to agree to it, and instead put pressure on the Province to accept his deal, which is to give the Band ■ small amount of land, deal with basic "municipal" issues like roads and housing, and then negotiate for more land. This is unacceptable ■ the Band, as McKnight will only grant land rights ■ even negotiate with only half of the Band — the rest he won't even recognize as Band members, due to his use of outdated and illegal definitions of "status" Indians.

He then took Alberta & the band to court to force them to accept his package, a package which would entail the federal government deciding the fate of the Band and their lands without any involvement of Band members, ■ unacceptable deal. It is also an attempt to force the revelation of a joint Band/Province genealogical study

tracing the roots of Band members. This study, until now unavailable, could be subpoenaed as evidence. The use of such a study, never before required of any Band, would turn the whole proceedings into a game of numbers and futile attempts to check the ancestry of 457 people, delaying a settlement by years (thus ensuring more profits for the companies), and also would be successful in muddling the issue in the minds of a public assaulted by number games — rather than getting right to the point, which is that the federal government has a responsibility to cede to the Band, who have never given away their land in



Oil companies stake their claim

treaty or in war, full control over their land and their lives.

The federal and Provincial governments have initiated a propaganda campaign which includes taking out full page ads in major papers, writing deceitful letters to the editors, and submitting documents to the papers to be published as is, without some nosy reporter checking the facts and exposing the truth. This follows the pattern of the SWAT (Special Words And Tactics — seriously!) strategy developed by a public relations firm for the government during the James Bay struggle which entails using the tactics described and others to bring the public around to the government's point of view. It is a campaign designed to con the people into accepting the most hideous of government proposals. Officials deny its use but their

actions show that it's in full gear.

On October 8, the Band officially withdrew from all cases before the Canadian courts. Declaring themselves an autonomous nation, the people adopted their own constitution in a general assembly of the community. All Band laws must be approved by such general assemblies before they are accepted.

Now, having renounced all outside government control over their community, they proceeded to assert their own jurisdiction over their full traditional territory. On October 15, roadblocks were erected on the main roads accessing their land, through which no police, oil companies or others were allowed without ■ Band-issued permit.

Getty's response was to make generous offers of land if the Band would take down its barricades. Then, on October 20, despite a Lubicon offer to temporarily take down its barricades in order to discuss a proposal to give them 90 square miles, the checkpoints were attacked by RCMP armed with chainsaws. 27 people were arrested ■ "contempt" charges due to their refusal to follow ■ court injunction forbidding their blockades. Getty immediately phoned the Band and said 'now we can talk'. All people were released that night under the condition that they obey the injunction (which, coming from a Canadian court, has no authority on Lubicon land or people anyways). The following day the oil companies entered the Lubicon Nation under force of arms. Reporters described the land as an armed camp due to the huge amount of police. As we go to press, October 23, Bernard and Getty have met to negotiate and it looks as though they've reached a settlement.

The agreement gives the band 79 square miles with complete mineral rights, and Alberta is willing to sell the feds the mineral rights to ■ further 16 square miles for future band use. This settlement still must be negotiated with Ottawa.

So the Lubicon may have gained a settlement through their use of direct action. After ■ 48 year struggle, persistent treachery, thieving, lying and violence from governments, the destruction of their traditional culture and land base, they may indeed be near the end of the tunnel; we can only hope they get what they desire.

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Last January Bernard Ominayak, chief of the Lubicon Band, was in town to address a benefit concert held for the Band. During a free moment we discussed the then-ongoing boycott of the 1988 winter Olympics, future plans for the band, amongst other things. While the interview is now several months old, the ideas and issues it addresses are still relevant and important.

RN - So, how successful do you consider the boycott to have been in terms of creating public awareness of your struggle?

Bernard - Well I think, our initial intention was to try and reach the public as much as possible. And we had some goals in mind as to what we figured we'd achieve, and I think we've superseded that goal... in so far as, you know, reaching people. And I think more of the Native people are coming on (our) side this last month or so. And I think it's, you know it's growing and I think a lot of the Native people are understanding that this fight is not only the Lubicon fight, but that it's also going to have a bearing on the outcome, whether we win or lose - and there's so many various but very important issues that are faced by Native people at this point in time - that we've gotta start winning a few in order to be able to survive.

RN - So would you say that the boycott was more a move towards making people aware of things rather than as a pressure tactic on the government, or both?

Bernard - Well I think in the long run the more support we can gain through all this process I think the greater the pressure is gonna be on the governments to deal with the problem. So it's a building process from our point of view, and we just hope that it pays off in the long run.

RN - How about the Native support that's going on now, I mean as compared to a few years ago, how much proportionately has that grown?



Lubicon Lake Band member in front of a pit — industrialism has devastated their land.

Lubicon Lake

Interview with Bernard Ominayak

"Okay, to hell with you government, Federal government, we don't need you. We'll protect our lands and if anybody wants to come in then they gotta deal with us."

Bernard Ominayak

Bernard - Well it has really increased this last while as I said. You know, we really appreciate that, because we were very unclear as to where we stood amongst the Native community in the past. Now there's more and more Native leaders and the grassroots people there who are coming out and saying that they're in support, and it's something that they have to support, they don't have a choice in the matter. Which is very, very good.

RN - Yes, right now it would seem the Lubicon struggle is pretty much in the forefront of Native struggles in Canada, as far as providing a real focal point in the past few months.

Bernard - Yes, I would have to agree with you on that, and there's bands that are saying, you know they've got some land claims that haven't been settled and aren't making any progress and what they're thinking of doing is backing off and supporting us to the fullest extent, hoping that we can win this one, and then in turn they can increase the pressure.

RN - You mean like setting a precedent?

Bernard - That's right.

RN - Building momentum.

Bernard - Yeah.

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RN - It appears to me that the Federal and Provincial governments are sticking by their guns, so to speak, although they are feeling pressure from the boycott. If you find you've gotten nowhere by the close of the Winter Olympics, or ■ much further, what do you expect the next phase of the struggle will look like?

Bernard - Well I think the intention of both levels of governments at this point in time is to stick to their guns through the Games, and hope that the support is gonna decrease once the Games have been here and gone. But at the same time we realize that, and we're gonna take every opportunity while the Games are here to increase the support. And then the bottom line is that ■ know the fight is gonna continue. Even if the Games are gone. And I think the fight is gonna get tougher, and I think the people at the community level are getting tougher. And the one important thing that we're gonna decide, probably at the end of February, is whether we make ■ move where ■ start asserting our own jurisdiction on our lands. And that's been on the minds of our people for a long time. And they feel as long as the Federal government and the Provincial government are working together and fighting us, we're not gonna get anywhere. Well we're gonna make this stand and give it our last shot at it. And if we lose? Well, we're gonna go down fighting.

RN - Last year when the seismic drilling company came in, and you actually pushed them off the land, ■ that the first step towards that?

Bernard - Yes it was one of the first steps. We've identified the 90 square miles where we kept the oil companies out of these last couple of winters. Now we're moving ■ a larger, bigger area, ■ intend to cover ■ traditional area.

RN - And you have the people to do that with?

Bernard - One of the things I've been doing is talking to the various people as ■

travel throughout the country, letting them know that this is a possibility - that we're gonna be needing their assistance once we move in that direction. And then we got really good, positive response. You know, it's ■ matter of picking up the phone and calling these guys, and they're gonna come join us... It may lead to violence and stuff but that's not our intention. But at the same time we're gonna do whatever it takes to keep these guys out.

RN - The media was sensationalizing on that just last week, they ran something saying that you "Hladn't ruled out the use of guns". (laughter)



Bernard Ominayak

Bernard - Well yeah that's true. We never said we were gonna set up army camps or gonna be carrying fire arms whatsoever. But at ■ same time anything's possible once we move in that direction because we're fed up and it's our land, we never gave it to anybody. And we're gonna treat it that way.

RN - They ■ only push people so far and then they have ■ fight back.

Bernard - That's right. I mean, you know, we've been in this fight for 48 years, and the governments are still sitting back, and they're coming ■ with ■ kinds of ■ ■ to why they can't settle it. Like for example the Federal government is saying we gotta release the joint genealogy study to the Province, so the Province could be satisfied. But the Province has no role to play in the genealogy stuff, they don't have

any right to determine our membership or the status of our people. That's the just responsibility of the Federal government. They're the ones that could deal with the aboriginal title, it's not the Province.

RN - To that end, they seem to have, and they do have a lot of time to put their feet back, because the bucks are rolling in. I can't remember, could you quote to ■ the figure about approximately how much money in oil goes out of there every day, goes out of your area?

Bernard - Jesus. Ah, there's been numerous figures that have been used as to how much money they're taking out. One of the things that they filed in court a few years ago was that they were taking a million dollars of monies out of there on a daily basis. Now they've increased activity, and they've increased production. So I don't know, but it's a great amount.

RN - And you were saying earlier that the oil companies have the power of government, and then also, through that, the courts. Do you have any legal action in the courts right now? Or is that, basically, a complete waste of time?

Bernard - Well, you know, it does cost a lot of money, and they control the system, it's true. But at the same time we've gotta try and maintain a presence in there. And one of the things that we've done is we're trying to ■ the Alberta government for the damages and stuff that they've done. At the same time, we were trying to enjoin the Federal government in this action, and that wasn't possible. There's too much political interference, especially in the Alberta courts.

RN - And how are the negotiations at the moment?

Bernard - Well you know, Malone (Brian Malone, federally appointed negotiator - ed) came in when he was appointed Federal negotiator, came in riding pretty high on his horse. Lately we haven't heard very much from Malone. You know there's no negotiations. Any time the Federal government wants to reinvolve Mr. Fulton as a third party to any talks - reporting to the

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standing committee - then we're ready to negotiate tonight. Starting tonight!

RN - Okay. I'd like to talk a little bit about the outbreak of tuberculosis. Could you describe the Provincial government's and their Health Officials' reactions to the tuberculosis outbreak? I remember when we were up there we attended an absolutely atrocious meeting between yourselves and them. If you could just explain....

Bernard - Well I think, you know, their first reaction was to try to set up some kind of a band-aid solution to it, and then later on find out that - Hey! Maybe these crazy Indians are gonna travel around and pass their germs on to, say, the non-Native people!...

RN - The nice little white people.

Bernard - (laughs) And at that point they come back in and you know, they figured well, we'll have to send this one away, send that one over there. And the community didn't know what was happening, and they were asking questions at the same time which we weren't getting answers to. So we just finally got fed up; we tried to work with them. But we essentially said, okay - enough is enough. You guys get out of here, and we'll try to make other arrangements. We proceeded to make arrangements with the Federal medical services, who in turn provided us with a nurse and a couple of local people assisting. And we got a doctor to come in once in a while. ... But the problem still exists insofar as people having TB. In fact there was just a couple more of our people brought into Edmonton. So, we haven't controlled it. Not everybody's been checked either.

RN - But has the health care situation improved any since we were there in Sept.

ember. Like have you gotten any more help? Or has it just remained the same?

Bernard - It's basically the same. They brought in a health trailer, you know, a little mobile trailer? And the nurse works out of there. But there's still a lot of involvement by the Provincial people. The people are getting all kinds of side effects... getting them sick. Breaking out in rashes... throwing up the medication... It's an ongoing problem.

RN - And the government still refuses to do a study on the causes - an official study?

Bernard - That's right. I mean, you know, they say that the priority has to be to get a handle on it, to control it before we look at the root of the problem. Anytime you ask them, what caused the outbreak? They seem to put a zipper on their mouth and that's it.

RN - Because obviously the root cause is the oil company invasion, and the consequent destruction of the way of life.

Bernard - That's right. And you know, there's been a drastic change on the diet because of the destruction of our land. At the same time, there's a lot of frustration, and so on by the people because of the

RN - I found it interesting that they had chosen to side with you out of a "common frustration with governments" - in their words.

Bernard - Yeah, you know, and I think a lot of people understand the frustration that we're in because of the past experience that they've had with the Alberta government, and, for example - you know the nurses are on strike in Alberta, and the bottom line is the Alberta government doesn't wanna respect their demand to deal with the wages. And I think, these are people, and they have certain rights too. And I think it's time the Alberta government started looking into concerns of the common people.

RN - What about if you do start to exert control over your land and assert your control over the land, what would that say to the other Native bands, and do you think they would follow up on the same?

Bernard - Well I think that's probably one of the only ways that's left for a lot of the Native people, because you know, even though we try and pursue our cases in the courts, they're heavily controlled, and a lot of them even when they make a ruling it's political. And as long as that's the case, we're not going to be able to achieve any

recognition of our rights in court. And at the same time I think we gotta start dealing with these guys on the ground, in order to get anywhere.

RN - As corporate activity in your area is really pretty intense,

aside from the recent outbreaks of whooping cough and tuberculosis, can you describe how the destruction of the land otherwise affected the health of your people? When I was there, Louise was saying that your original source of water at the Little Buffalo settlement had been poisoned and you could no longer use it for drinking...

"... even though we try and pursue our cases in the courts, they're heavily controlled, and a lot of them even when they make a ruling it's political. And as long as that's the case, we're not going to be able to achieve any recognition of our rights in court. And at the same time I think we gotta start dealing with these guys on the ground, in order to get anywhere."

continuous fight that we're in.

RN - Also, recently the cabbies in Calgary decided to side with you. What was your reaction?

Bernard - Well, we don't pick and choose the support we get. Any support we get, we welcome. (laughter)

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Bernard - Yeah, that's true, you know, our people have survived off the land, and been so dependent on the

land. We've always respected the land because we've lived off it. Everything's centred around it. But, you know, since the oil development has moved in, they've polluted all the water that we've used, and destroyed where the berries used to grow, and destroyed the places where we used to get the herbs and the roots that we needed for medication. A lot of those are gone. They even gone so far as to build roads over one of our graves. You know the whole cycle has affected the people in a lot of ways. You know, we get premature babies, still births, there's been a couple of suicides now, that never took place in the past. A whole... I don't know - just about every social problem there is, I think, is in

the community at this time.

RN - Alcohol, drug dependency...

Bernard - Right, alcohol.

RN - Have the skills of living that way still remained, or are they lost as well?

Bernard - I think a lot of the people are still pursuing the hunting and trapping. But the skills that they have in place they can't utilize because all the animals have left. So, that leads to welfare, and then when you're on welfare, well, then that leads to alcohol.



For More Information

Reality Now can provide more information for anyone who needs it. In requesting information from us, please be specific as to what you would like and how much information on that subject you need. New developments in the Lubicon struggle are reported in the *Ecomedia Bulletin* and on *Ecomedia Radio* (see page 30). Also anyone in the Toronto area interested in supporting the Band when needed should contact *Reality Now*, or the Canadian Alliance in Solidarity with Native Peoples, 16 Spadina Road, Toronto Ont., tel: (416) 964-0169.

To contact the Band directly, and to receive information from them, write to: Lubicon Lake Band, 3536-106 Street, Edmonton, Alberta, Canada

Our Mistake(s)

Population Figures Out of Date

In Issue #7 of *Reality Now*, we stated in our editorial: "It has been estimated that in 1492 there were 10 million people (541 Indian nations) who lived in what is now the United States. Populations of Native peoples ■■ now estimated at 200-250 thousand people. Indian land is now less than 3% of their original land-base. This process of genocide has only been slightly slower but no less brutal in Canada, Mexico and South America. Such is power and reality."

How we received the figure of 200-250 thousand Native people was from the book *Blood of the Land*. This figure is not untrue, but outdated as the following news short from *Onaway* magazine, Spring '87, states.

"CENSUS FIGURES: The U.S. Census Bureau has released 1980 figures which show that the majority of Indians live off their reservations. There are some 1,366,676 Indians in the U.S. and of this total, 486,460 (36%) Indians reside ■■ reservations, tribal trust lands, and historic Indian areas of Oklahoma. The remaining 64%, 880,216 live elsewhere. The figures also show that the Indian population has increased by 72% since the 1970 census. Additionally, it is the first time since 1980, when the Census Bureau started recording such information, that the Indian population has exceeded the 1 million figure."

Chief Seattle Forgery?

And much to our shock, the article we published in RN #7 as "Chief Seattle's Message" seems to have been exposed as a forgery. According to sources in Sweden, the article that we printed was supposed to have been a letter that Chief Seattle wrote to President Franklin Pierce in 1885. In fact, according to these sources, no such letter was ever written. It bears some resemblance, however, to a speech that he did make in 1854, which we have copies of if anyone would like one.

The true author of that letter was Ted Perry, who wrote it in 1970 as a film script for some southern Baptists (oek!). He had no intention of presenting it as fact, however the Baptists felt this was a good idea and did so. (Truth, of course, being of little importance to Bible-thumpers) The letter as it stands is still worth some consideration for what it says, however we felt it was important to set the record straight as to its origins. Copies of the 1854 speech and also documentation as to the origin of the forgery are available from us upon request (and a donation for photocopies and postage if you can afford it).

OOOPS

Fire At Akwesasne

Mohawk elders say the oldest nation of the Iroquois Confederacy is facing it's greatest challenge yet in this reserve, which is on both sides of the Canada-U.S. border near Cornwall/Rooseveltown. Here surrounded by spewing corporate smokestacks - the deadly totems of industrialism - quick cash hucksterism of the white man is fracturing a once united people. Large-stake bingos, cigarette smuggling and slot machines - made possible by the special status of Indian Reserves - are creating a collision of Mohawk mandates, where elders are defending ancient ways against what they see ■ soul-destroying economic shortcuts.

the victim of arson plotted and executed by the tobacco smuggling outfit.

"We've been publicly challenging gambling and smuggling activity because our feeling is that it is a compromise on our sovereignty and a violation of many of our internal laws," says editor Doug George-Kanentiio.

Chief Tom Porter says *"If individuals want to use our sovereignty to have high-stakes bingo, it's just using sovereignty as ■ shield. But if the community leaders and the people all come of one mind and say, 'Okay, we'll use this kind of gambling for economic development and all the proceeds go back into the community and no individual would become high-class and middle-class and low-class', then I wouldn't have any problem with it. Each individual could then decide morally if they wanted to play."*

In the meantime, Akwesasne Notes could use your spare cash. Not only do they need donations in order to be able to get back on their feet as a publication, but it looks as well like the Freedom School on their land will have to be relocated due to chemical hazards (!). This, as you may well imagine, also costs ■ lot of money. Please send all generous donations to the address listed below...

Akwesasne Notes has offered their paper for free to prisoners for 19 years. It has become increasingly difficult for them to continue this service because of their worsening financial situation. Prisoners are on ■ waiting list situation to receive Notes until the costs of postage can be met. Notes has also offered their great many books to prisoners for some time as well. We at Reality Now/Toronto Anarchist Black Cross feel that this service is of vital importance and we hope that you will help those on the inside. Akwesasne Notes will send their paper, and books ■ prisoners if the costs of postage and production are met.

Please send contributions to Notes specifying that your donation is for prisoners, so that they may continue to receive Akwesasne Notes (the official publication of the Mohawk people).

Prisoners should write too, sending a contribution if possible (but if this is not possible, write anyways.)

Contact: Akwesasne Notes,
Mohawk Nation, P.O. Box 196
Rooseveltown, N.Y.
U.S.A. 13683-0196



Tensions between pro-smuggling, pro-bingo forces in the community and the traditional chiefs have hit new heights since a fire on January 9, 1988 which gutted the offices of Akwesasne Notes, the most respected tabloid documenting and supporting the struggles of Native people on the continent, and the voice of the Longhouse people.

In one stroke, this 20 year old publication, the soul of Native struggle, lost it's computers, typesetting equipment, documents (rare, archival), rare artwork and photos - some \$200,000 worth of assets, with the barest of insurance backup. The Notes editor says he believes the paper was

Save the Stein

The Stein Valley is the last major watershed in southwestern British Columbia that has not been destroyed by our modern industrial society. The watershed is composed of 430 square miles of river canyons, dry interior landscapes, lush growth forests, alpine meadows, glaciers and mountain peaks.

It is home for grizzly and black bears, mountain goats, eagles, ravens, hoary marmots, pikas, fish, frogs, snakes, and many, many other animals. For many of these surviving animals, this is where they have been driven to, a final refuge from the death of a city, factory, mine, dam, or clear cut forest.

The Stein Valley is sacred to the Lil'loet and Nlaka'pam (Thompson) tribes. These peoples come here from Europe, they have natural title to the valley based on thousands of years of use as a spiritual centre and food gathering area. The Stein Valley remains a very special

place for all of those who have been fortunate enough to visit there. (It retains a special place in the hearts of us folks at RN, as we camped there, with the permission of the Native people at Lytton, in the summer of 1987 - and fell quite in love with it.)

On September 30, 1987, B.C. forest minister Dave Parker announced that the Stein Valley will be logged. The proposed logging plan is the familiar "only 9%" option that would actually remove nearly 50% of the trees in the valley! The logging road would go through the mouth of the valley, endangering pictographs in the lower canyon and ruining the most access-

sible part of the Stein watershed wilderness.

The government plans two "wilderness" areas in the valley; one in the headwater lakes areas and one in the lower canyon. The actual logging would be concentrated in the central valley - the heart of the valley. How one can have a wilderness area with a major logging road through it is anybody's guess. Under the new wilderness legislation, mining exploration would be allowed in these wilderness areas for at least 10 years.

There can be no compromise in the Stein Valley, we must protect the last wilderness watershed of significant size in southern B.C.

Following the announcement to log the Stein, the Lytton and Mount Curie Indian bands released a statement on October 5th, '87...

Stein Declaration

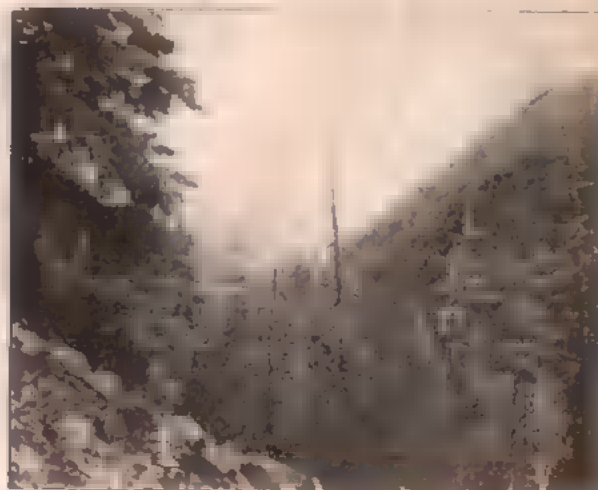
LYTTON and
MT. CURIE Indian Bands,
October, 1987

As the direct descendants of those aboriginal people who have inhabited, shared, sustained and been sustained by the Stein Valley for tens of thousands of years down to the present, our authority in this watershed is inescapable. The responsibility we bear for protection of the Stein has been passed us by our ancestors from our earliest memories, and should not be lightly dismissed. We, ourselves, have never dismissed this obligation: we have never entered any agreement with any nation or government which would abrogate our authority and our responsibility in the Stein Watershed.

It is our forebears who developed the sustainable patterns of resource management in the Stein which leave the Valley in it's unmarred state today. Our tread has

been deliberately light, but the spiritual and physical "footprints" of our peoples are evident for all to see throughout this watershed. To us, this valley is like the pages of a book upon which thousands of years of our history are written. There is no other record in the Stein Valley except our own, and we never willingly abandon our commitment there.

In sharp contrast to the relative silence of millennia of uninterrupted native habitation of the Stein there are the shrill new claims which have arisen in the past few decades. With seeming insatiable appetite, newcomers clamour for our



Stein Valley looking west near Cottonwood Creek.

Valley's legacy. Forests which for centuries have grown strong alongside our cultures will feel the hot bite of chainsaws if these people have their say.

We have waited patiently for those who make these claims to consult with us about our homeland, and finally when it seemed they would never come to us, we felt we had to go to them. It was with misgiving that we entered into the hearings of the Provincial Wilderness Advisory Committee in January, 1986, but we made

Save Whose Rainforests?

'Without the ■■■ will not be able to survive.'

(Inseg tribesman, Philippines)

The forests of the world are under massive threat, a threat which some believe as dangerous ■ the planet as that from nuclear destruction. But that is something we fear *may* happen; whereas the destruction of the forests *is* happening, even while the arguments about it go on.

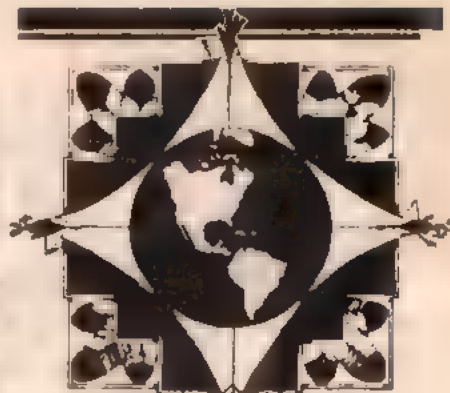
'Saving the Rainforests' has in fact become quite ■ fashionable cause. All sorts of organizations make plans to remedy the situation; even the World Bank has issued a 'call to action' to save the tropical forests through an \$8 million aid package. But such proposals continue to use the authoritarian language of development. The forests are ■ 'resource' to be 'managed' - for the benefit of the industrialized world.

The people who live in the forests are

either not mentioned at all, or discussed only ■ intruders who destroy the balance of it's ecology. The model is of an entirely 'natural' system, to which human beings are extraneous. And yet tribal peoples have lived in the forest for millenia, forming part of it's ecology, preserving it and getting their life from it, as their cosmologies and ways of thinking are shaped by it.

The forests ■ being invaded by logging and mining companies, by large-scale agribusiness and by government-sponsored settlers. And today even traditional forest dwellers who used to 'move to different areas before the earth gets too weak', ■ with their territories reduced, and pulled into the money economy, begin to put an unsustainable burden on the fragile forest ecology.

It is tragic that often conservationists adopt precisely the same managerial attitude as do the exploiters - more than one



people, like the Berawan of Sarawak (Malaysia), have found 'conservation' just another kind of land-grabbing.

The peoples of the world's forests are losing patience. From Canada and Amazonia to south-east Asia, in the languages of legal argument, of violence, or of non-violent protest, they ■ delivering the same message: 'Stop destroying the forest, our livelihood.'

In the debate about the future of the forests, should not their voices be heard first of all?

Survival International.

our concerns plain from the start. We said to the committee that if they made recommendations at the Stein which were fair to the native people, the Provincial government would ignore them.

Sadly, time has proved us right. When the wilderness committee eventually acknowledged the contribution the Stein Valley continues to make to the spiritual and cultural integrity of our People, and recommended that no road be built in the area without the blessing of our People, the provincial government turned the proverbial blind eye and deaf ear. In contrast, the federal government accepted the overall land claims package of the Nlaka'paxm Nation which includes the Stein Valley, on November 28, 1986.

We can wait ■ longer for other governments to come to their senses. For us to exist as ■ people and ■ culture we need to preserve certain of our lands, the only rightful place we have on this earth, in their natural state. We must continue to exercise our responsibility to protect these lands as we have since time began.

Our position, which will never waver, is to maintain the forests of the Stein Valley in their natural state forever; to share our valley with other lifeforms

equally; but also ■ share the valley with those people who can bring to the Stein a respect for the natural life there similar to that taught to us by our ancestors.

With the help of ■ elders we pledge to strengthen "Stein Rediscovery", the youth program located deep in the Stein's heart and in our own hearts as well. This creative wilderness experience for young people re-aquaints native youth with their own roots while cultivating essential understanding in non-native youth, and is a primary ingredient in the continuance of our cultures. Stein Rediscovery builds on the long tradition amongst our peoples of following Stein pathways to spiritual maturity.

We will seek and form alliances with other native nations in the defense of the Stein Watershed and in opposition to the common thread of aboriginal injustice which we suffer along with indigenous peoples everywhere.

We will further strengthen the alliances we maintain with those Non-native peoples who can respect and share ■ values and perspectives, and with these people we will continue to enhance the ages-old system of trails which extends the length and breadth of the Stein Valley ■

first felt the feet of our forefathers. In this way we can extend the hospitality of our Valley to all peoples, and recreate in others the awareness of and respect for the natural world which is our birthright.

Finally, and importantly, under the co-operative authority of our two bands we will maintain the Stein Valley ■ a wilderness in perpetuity for the enjoyment and enlightenment of all peoples and the enhancement of the slender life-thread on this planet.

In so doing we are but honouring those ancestors whose legacy to us is the Stein Wilderness, and in our turn we will extend this same opportunity, legacy, and responsibility to generations yet unborn.

**Mt. Currie Chief Leonard Andrew
Lytton Chief Ruby Dunstan
At Lytton and Mt. Currie, October
5th, 1987**

For more information on the current situation in the Stein, and what you can do to help, write: Stein Co-ordinator, P.O. Box 1420, Lilloet, B.C., Canada, V0K 1V0. Please send a small donation if you can.

Animal Liberation and Native Struggles



RN Notes: The debate that follows is based on our attempts to find common ground between two very important movements. The first part, by Freebird, ■■■ published in the Ecomedia Toronto Bulletin earlier this year, and then in "Front Line News", the ALF support group newspaper. The second is an addition by ■ member of the RN collective. We need to find ■ basis of unity which is neither simplistic nor symbolic, which recognizes the real sources of the problem and real solutions. The following articles are by no means the be all and end all of this debate, but merely ■ means of starting ■ discussion around these issues. In the future we would be interested in publishing a booklet of different viewpoints on animal liberation and Native struggles, so feel free to contribute to this project at the RN address.

In the debate over animal rights versus Native rights, people on both sides ■■■ become polarized as tensions mount. Animal rights activists are increasing pressure on the public and government officials to support a ban on all hunting and trapping, while Native leaders increase their counter-campaign by producing movies and videos on indigenous ways of life, and forging stronger ties with the fur industry. I would like to add my voice and opinion to this controversy, by suggesting alternatives to what I feel are the dogmatic and rigid views expressed by both sides. As both an animal liberation activist and ■ supporter of Native peoples' struggles, I believe that there is much common ground between the two groups that needs to be further explored. Very briefly, here are the basic statements being made:

The animal advocates want a total ban on all hunting and trapping, as this practice

is not only cruel and unnecessary, but it supports a multi-million dollar industry that profits from the killing of animals for the vanity of rich people in New York or Paris, among other places. They also state that the fur industry and Native hunting and trapping do not represent indigenous ways of life because the methods and tools used in the hunt are modern devices such as snowmobiles, high powered rifles, and steel leg-hold traps made in New York.

The Native peoples' position is that they have always traded in furs, long before white ■■■ and ■■■ Hudsons Bay Company invaded Turtle Island. They say that if the campaign to ban hunting and trapping is successful, it will not only force Native people into a life of welfare, resulting in social breakdown of their communities, but it will open up their land to the government and development corporations who will come and proceed to exploit

the earth for minerals and oil, not to mention the military's use for low level flight testing of fighter jets. As well, if Native people can't use the land for hunting and trapping, they say this will make it harder for land claims in the courts.

Given this, albeit a very simple breakdown of the issues, there are many ways in which both groups can reach common ground and perhaps work together.

First of all, I see the alliances made between Native people and the fur industry as being totally unnatural, and that, despite what some Native people claim, the fur industry — the white greedy profiteers — are once again exploiting the Indians for their ■■■ interests. I also believe that, whether or not Native people will admit it, this alliance is for purely political reasons that have nothing to do with indigenous ways of life. But, of course, if you're fighting for the survival of your people, you may ■■■ different tactics, including siding with your exploiters if the short term gain is worth it. I believe that if there are any natural alliances to be made, it is between the Native people and animal liberation activists. Please note that I specifically mean animal 'liberation' as opposed to animal 'rights'. By far the majority of the animal rights movement is composed of people who ■■■ white, middle or upper class, and who have little or no analysis of any other political struggles other than that of saving animals. Quite often animal rights people ■■■ across as uncaring towards oppressed people, if not outright

racist. This, I believe, is a major obstacle in the struggle to bring the two movements together.

As ■ animal liberation activist and an anarchist, I see no hypocrisy between my anti-fur position and my pro-Native struggles position. I believe that the earth is a living entity, and that all life on her is connected — whether ■ a life and death cycle or part of an extremely complicated ecosystem.

My main focus in my anti-fur politics is those who are the exploiters: the multinational fur industry, the fur retailers, and the person on the street wearing a fur out of vanity or ignorance. I choose to attack these people in my campaign and not Native people, because I believe that Native peoples' struggle for their land and their lives is much more important than whether they hunt and trap.

In the fur industry in Canada, Native hunting and trapping make up only 8% of the total industry, while the majority of the rest comes from factory farming. And hardly any of the Native people involved in the trade are part of the wholesale and retail parts, where most of the money is made. It simply makes absolutely no sense whatsoever to focus on Native trapping and hunting in the anti-fur campaign.

So where does this leave the animal rights people as they work toward ■ total ban on hunting and trapping, and are trying to destroy the fur trade?

Well, regardless of how successful they are in destroying the fur trade, there will ■ be a market, however small ■ may be. If we can get rid of the multinational corporations and the white man's interference, and leave an exemption clause in the campaign against fur for Native hunting and trapping, then I'm sure the 8% market share Native people have now will not decrease at all.

Native leaders who are siding with the fur industry are making a big mistake. The fur industry has ■ interest in indigenous cultures and will sell them short when the time is right. Animal rights activists who refuse to develop ■ wider analysis of different people's struggles will always show themselves to be an arrogant group. Clearly the fur industry is the target, and not an 8% market share group.

Native people, animal liberationists and anarchists have much in common. We have ■ common enemy, if we choose ■

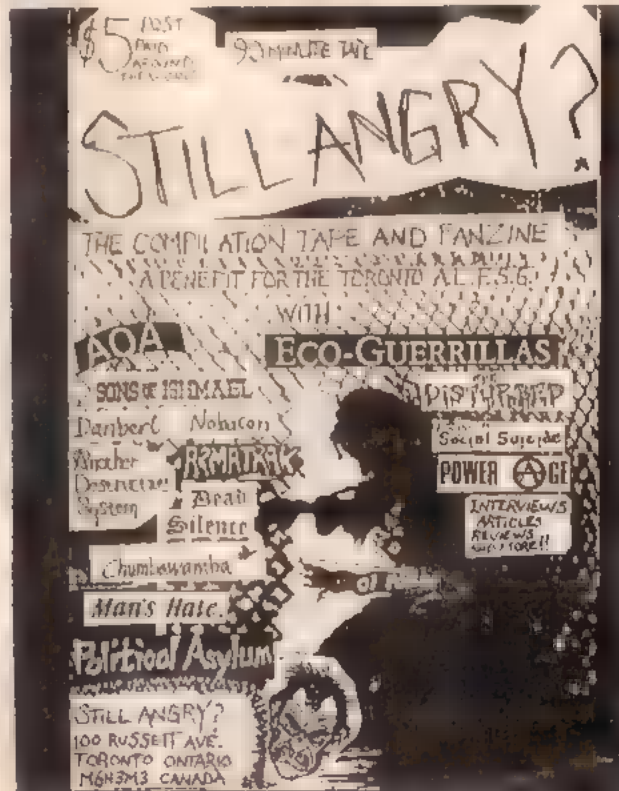
recognize it; that being the profit-making, greedy capitalists, who will exploit everything and everyone if there's money to be made. We also have ■ common desire to save our planet. This entails many ideas, from stopping the military ■ government interference on the land to combating the destructive practices of the white race.

Many Native people are very opposed to vivisection, factory farming, fur farming, and other animal abuses, because the exploitation and torture of animals is ■ in balance with ■ life cycles. And most animal liberation activists are very support-

tive of Native struggles. In Toronto, animal liberation activists can always be seen at rallies and events supporting Native struggles. By the same token, ■ Native activists are purposely seeking out animal liberation activists and anarchists to form alliances with — because the strong possibility for unity ■ there.

These groups ■ find ways ■ work together, because we do have a common goal — the desire to bring a balance back into our lives on this planet, and ■ evolve toward a harmonious relationship with ■ Mother Earth.

Freebird



ANIMAL LIBERATION

ARK II
BENEFIT
COMP. TAPE
FEATURING
NO MIND - Pig FARM
- GOD CORP -
THE BRUTE
CREATION

\$5pp - TO S. MAC DONALD
100 RUSSETT AVE
TORONTO, ONT.
M6H-3M3
CANADA
ALL MONEY TO GO
TO ARK II.

Attack the Real Sources of Suffering

Freebird's views on animal liberation and Native struggles are refreshing; he, as all animal liberationists should, recognizes that true freedom for animals is having clean air to breathe, clean water, and an ecological balance such as that proposed by traditional Native peoples.

However his article is overly simplistic when it evaluates the possible effects of 'animal rights' campaigns against fur trade on Native communities. There is no question that the fur industry is an enemy, and no one should deny that it is far from natural or ecologically sound. Yet as a multinational capitalist venture it must be analyzed in the context of the standard reactions of such industries to opposition.

When a multinational is threatened, especially when it starts to lose money, it will seek to pawn off that loss on the most powerless people in the chain. Normally it will fire workers, or cut their pay, or close down the branches in working class communities first. Only after all cuts possible have been forced on the powerless will those in control of the corporation start to feel it.

In the fur industry, the first to feel the effects of the anti-fur campaigns will be the Native people, for two reasons: the first is what I have just explained above, and the second is that they can then hold up the impoverished Native communities as an example of the "evils of animal liberation movements". So although Freebird cites an 8% share of the market for Native people as small enough to merit exemption from anti-fur campaigns, this is the share which will be hit first. Why? Because they aren't in control ... the large fur corporations are, and they will shift the economic losses off onto the Native trappers first.

So Freebird chooses to attack the multi-nationals, the retailers, and the people on the street wearing furs. While these aren't deliberate attacks on Native trappers, the effects of an attack on a retailer will eventually be felt by Native

people. When the outlets, as part of the chain, are losing money, the Native people will again be left to bear the brunt of this. The attacks on those who wear fur, or the attempts to make fur unpopular in the general public will have the same effect as fur sales go down. It's in the nature of capitalism.



What will be an effective action for animal liberationists (and I am leaving out "animal rights" folks here because they are rarely anti-capitalist) to tackle is to attack the source of the exploitative fur industry, the fur farms themselves. These farms can hardly be considered part of a natural environment, nor are they run by impoverished people or those struggling to survive as a culture. They are a source of misery for animals and the environment, and are a purely capitalistic venture by those who can afford (as people and as a culture) to do something else. The liberation of fur animals, and economic sabotage of these industries is a campaign which would attack the exploitation of animals for fur, while leaving Native trappers alone to

pursue their ways. Such a campaign would be more likely to win support from Native people and bring the two movements closer together.

As for Native trappers, while they are part of the corporate-controlled fur industry, they will be in the mercy of these corporations. This is an industry which pays them sweet-fuck-all for the pelts, and then holds up impoverished communities as the "results of animal liberationists", all the while neglecting to look at the overstuffed pocket-books of the industry's owners. This is an industry which will betray Native people when it is no longer profitable to buy pelts from them. Native people in the fur industry would be much better off as an organized entity who could fight back against low payments for their pelts, and against the losses being heaped on them by a fur industry on the decline (which is the hope of animal liberationists). An organized group could stop the regulations on licences which force them to over-trap, and decide for themselves what is ecologically sound for an area. Providing alternative outlets for furs caught in the wild (as opposed to farmed) would further enable Native people to control the industry in an ecologically sound manner which would benefit their communities, not keep them poor and tied to economic slavery. Native communities will be benefited more by an end to capitalism and control of their land than by a shaky alliance with the fur corporations. Animal liberationists should support moves by Native communities to take back control of their lands and lives; such moves will, in the end, mean a safer existence for the animals on those lands.

I would hope that animal liberationists would support these moves, and that Native people would recognize and support any moves by animal liberationists which attack capitalism and capitalist industries without hurting those at the bottom end of these industries.

In most instances when people have been arrested here in Canada, (including the arrests of anarchists after the Toronto anarchist gathering, July 1988), the first response has been to frantically work for their release. While this is, of course, the most important step in helping imprisoned activists, the habitually chosen strategy may be detrimental in the long

Emergency Response: Beyond Collaboration

As soon as an activist is picked off, their supporters on the outside have traditionally ■ first to the lawyers and courts, and then to the media, in an attempt to get them out. What it usually comes down to, though, is a legal and media battle for "the right to justice and/or a fair trial", both of which are *completely non-existent in the state's courts*. The approach is fundamentally flawed.

First of all, legal and media couring tactics are often discussed before ■ political approach is decided upon. In other words, plans ■ made as ■ how to use the lawyers and what kind of press releases might be made, before even considering whether or not the courts ■ the media will be played with ■ all. The foregone conclusion is that we must concede to fighting ■ the state's home ground, without even looking for alternatives to such approaches.

The courts are not un-biased institutions. They are controlled by the state and the ruling classes. They ■ a tool used to enforce the laws and attitudes decreed by ■ enemies, those in power. When we appear in their courts we are being held and judged by those who oppose our ideas. No "justice" can be expected.

Often activists (such as the Vancouver Five) have tried to soften the blow against themselves by arguing about technicalities, and in some cases this may be possible. In most cases, however, doing so has managed to cloud over the political motives of the actions in question, and the political motives of the state in persecuting them. It is an expensive trade-off; In the case of the Five our support work centered on the "right to a fair trial" and only when it was too late did the focus change; and yet, despite legal wranglings, the blow ■ as hard as ever. This points to two things: one, the state doesn't play with technicalities—if they want to put us away they will, and two, it shows that it is essential to decide *in advance* upon ■

strategy regarding the courts before we simply wade into the thick of it for the sake of expediency.

The media must also be treated with the same suspicion. Much talk has gone on over the years as to whether we can use the capitalist media to get out our message. There is a temptation to try to get ■ message through, especially in emergencies, and an implicit trust in the media to accurately represent it. Such has never been the case and likely never will. The media is ■ propaganda arm of capital which is designed to distort and misrepresent everyday events. There is no good reason to make concessions to them. We quite simply have no control over the media so we should forget talk of "using the media". We can only play into their hands ■ ignore them completely. When attempting to publicize ■ situation we must (and can!) use anarchist publications, leaflets, radio broadcasts, street theatre, international networking in lieu of capital/press syndicates, etc. That is to say — we can use our own strengths.

Moves have also been made in the past to play on "sympathetic" authorities and even politicians in order to obtain release. Playing ■ the lowest common denominator to gain public support has always obscured the basic fact that we are anarchists and when we go to jail it is because ■ oppose the state, capitalism, and all its tentacles (ie the police and the media).

This is not some kind of absolutism. As self-defined anti-statist people, we are clearly excluded from "using" certain methods because they will not work for us, nor will they bring us any closer to the kind of society we're put in prison for creating. If people are jailed for political acts then we must make it clear that they are political prisoners, that it is a political case.

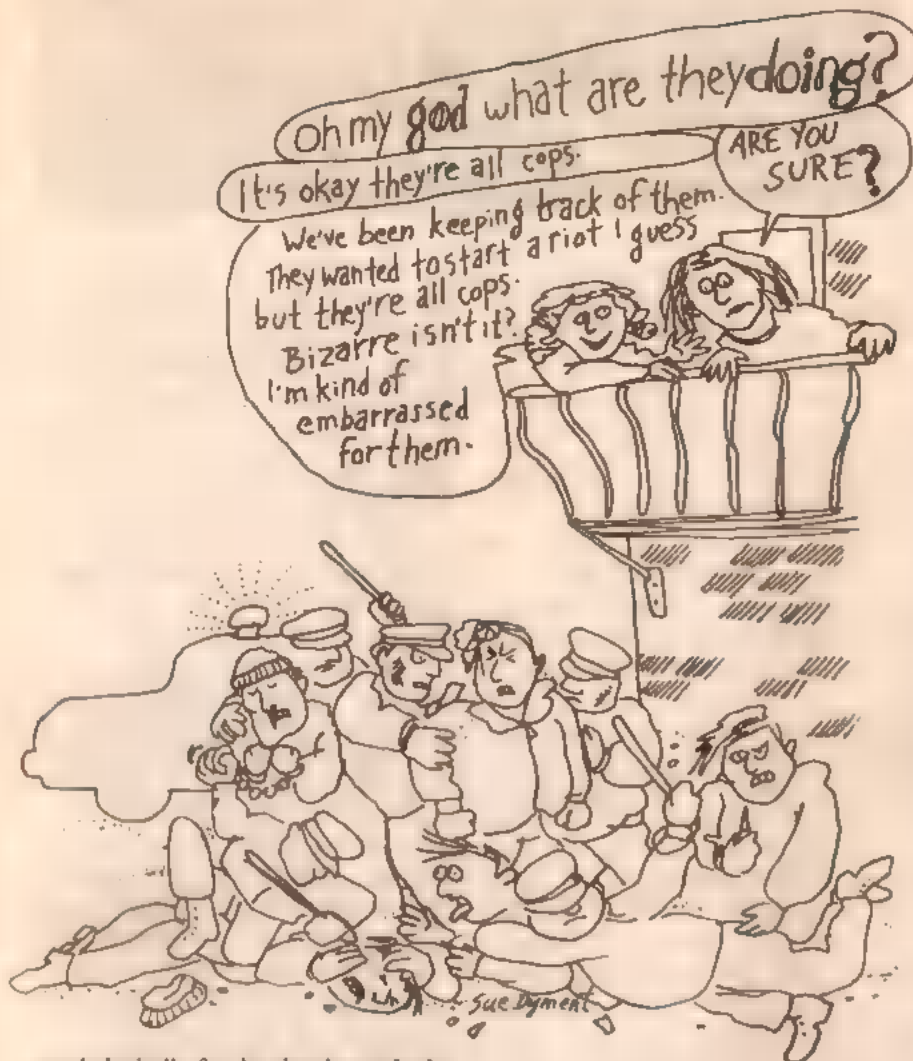
It is also a guard against what can be a dangerous practice. By suggesting that because this is an emergency situation one must adapt distasteful approaches, we get

into a bind which has long been the downfall of anarchists. The collaboration of anarchists with the Spanish government in 1939 was done for many of the same reasons, with disastrous results. We have to *learn* from past mistakes, and learn that collaboration is our downfall.

Contrary to the legal/media ensemble, we propose that we mobilize around a political case. We can use many contacts locally and internationally to mobilize emergency responses to arrests such as demonstrations, leafletings, direct actions and other possibilities which ■ beyond collaboration and extend the possibility of further insurrection. We can use our own media (anarchist press and radio) to get the word out to people. Leafleting the streets in the wake of actions or arrests can be an effective counter-media. Spraypainting, street theatre and other counter media efforts can be employed, *anything* which will make the case before the courts into a political/social issue, not ■ legal/criminal issue as the state would have it.

Inside the courtroom the approach can be one of talking about the issues involved rather than calculating who was where when etc. Lawyers are not as necessary as they usually become in a "legal" case, which might cut down on expenses which have to be paid for by our movement. It's ■ drag that we have to throw so much money away on lawyers and bail. In fact, defending ourselves in court, if we must appear, can be the only way to use the situation as a move towards autonomy. It could also serve to set a positive example to other (poor) people who are forced through the courts and who are taught that the law system is ■ mystical entity they must accept, and not even try to exert some control over their situation.

In the jails non-cooperation is often effective ■ long as solidarity exists between *all* arrested. We've gone into ideas before about how to deal with being arrested (see issue 7) which also include ■ talking to police, steeling ■ self



psychologically for the situation and other obvious moves. One problem we've always had is that in the first few days of an arrest little communication is possible between those inside and the outside. Because we are dealing with the lives of those captured, we have to follow their direction as to our tactics. Usually it is assumed by those on the outside that they want out at any cost, but often they would prefer not to have their politics compromised either. To avoid confusion here we would recommend that communities discuss this article and in particular discuss how they would prefer to have the outside react if they are arrested, and in different arrest situations — one might have different reactions to different levels of charges, expected or unexpected arrests, or whether one was alone or in a group, etc. This is best done in affinity groups, collectives or families, or between friends. In the future if any of us are arrested we would be easier able to

organize immediate solidarity in that first few days until we can further discuss it when lines of communication are more free.

We are not saying here that all situations are the same. In some cases it may indeed be possible to avoid a long sentence by playing the legal game. What we are saying is that it is necessary to *think* about how to approach the case before making the immediate assumption that collaboration is an appropriate response in every situation. It is also necessary to confront the possibility of arrest before it happens and discuss tactics so that we give ourselves choices as much as possible.

By relying on our own contacts, our own media and our own creative solutions to the emergency response, rather than repeatedly trying to rely on lawyers and state media, we will also build up our own movement. It is the difference between direct and indirect action. Although we

cannot by any means guarantee success by abandoning the legalistic methods, we may be able to build up a support network bit by bit so that we don't always get forced into the courts. Perhaps we can take some empowerment as a community from the situation: turn the State on its ass, managing to make it into a "positive", strengthening experience. When our support networks are strengthened by our using them, they will be able to accomplish more, and in the long run we will be able to rely on them for *effective* support and abandon the legal process altogether. Then we will truly be beyond collaboration.

To this end we would like to repeat here the suggestion made at the Anarchist Gathering prison workshop this year, that an "emergency response network" be set up, members of which could be relied upon to organize support immediately in their own locality when a crisis comes up anywhere in the international community. For this we ask that people who are willing to take on this task (and not take it on lightly, as it means a lot of commitment) send us an address and phone number which we can compile in a list to be distributed to everyone on it.

In local areas it would imply setting up the resources to facilitate immediate action. For instance a phone list of people willing to demonstrate/take action, the resources to publish leaflets quickly, and other kinds of contacts which enable you to get the information out quickly and organize action quickly.

If you feel you would be a good contact for emergency response, write to us at the Toronto Anarchist Black Cross, P.O. box 6326 Stn A Toronto Ont. M5W 1P7.

If you have arrests in your area which require response, we are willing to be one contact for such a network. We can be reached at (416) 947-0808. If you live in Toronto and will respond to emergencies locally (by organizing/coming on demos or actions, meeting, preparing and distributing leaflets etc.) then please also contact us at the address above, and send your phone number.

"I fought back for my life"

NOTE: We received [redacted] plea but have no further information on Linda's case. We invite readers to check out details for themselves by writing her [redacted] provided.

Is anybody not too busy to hear what I've got to say? I am a mother, I am in prison, and the state has taken three children away from me. If you are not a mother you can't understand the rage I feel, the torment and the torture that are driving me to insanity. They are my children and I love them! I gave them birth!

You may say, "So what?" There's hundreds of mothers in prison.

I am facing twenty years. That's what I got for killing my husband in self-defence.

Some of you feminists will be real quick to blame me because he was beating the hell out of me, it [redacted] wasn't the first time! It's easy for you to say what you would have done, and it's easy for me too, in retrospect, but when you're getting the shit beat out of you, and he was definitely bigger and stronger, and I never been one to call the police anyway, it came to a day when I fought back for my life, and suddenly he was dead and I was rushed from one nightmare directly to another, and now even a worse hell (prison).

I was broke, and the bureaucracy took my children from me, filled them with lies and hate for their mother, and then threw me in hell.

I did not mean for it to happen, I can't stand violence!

I'm not a murderer! I promise you. I promise, I am not a murderer. But everyone says I am and worse. An this is a nightmare.

No, I'm not going to tell you I have always been an anarchist-feminist and I'm not going to bullshit you in any other way either. But I do sort of identify with the logo of the WPSN (Wimmin Prisoners Survival Network) that "I am a woman giving birth [redacted] myself".

There are hundreds of mother in prison, but I'm not going to use that as an excuse to be silent. I'm going to fight to be reunited with my children, that's what you see [redacted] doing right here.

I need an attorney to get me out of prison and back with my children. That is what I need. Even with the phony one that

the state provided, it took them a second jury trial before they could railroad me! And that state attorney said I was convicted because I wouldn't testify against my dead husband and allow my children to be dragged into testifying.

Lots of prisoners need an attorney, and I don't expect any of you to be rich enough to run out and get me an attorney! I wish it were so.

So this is an appeal for anyone to help me organize and maintain a defence fund, to raise the money to get an attorney to get me the hell out of this place and back to my

kids, I love with all my heart. I am seeking a special friend, or friends to help me succeed. And when I'm free I'm going to dedicate all my energies to helping free other women both before and after they are thrown into prison.

This is also an appeal for pre-embossed envelopes to be used to work for my freedom.

I am indigent and any envelopes at all will help! Also, I would appreciate any letters of support, and suggestions. Honestly, I fear for my very sanity!

Linda Couch, 17943 J.G., 1479 Collins Ave., Marysville Ohio, USA 43040

ANARCHISTS ON TRIAL

GREECE

On November 21, 4 Greek anarchist comrades are going on trial facing serious charges. The four have been active in the anarchist movement for some time and are well known for their militant participation in the social struggle.

The Greek State, desperate to produce some anti-terrorist work--in order to satisfy internal and external allies--have largely constructed a case against the four using the flimsiest evidence. It is obvious that political and social activity is being penalized in this case. The comrades are social fighters and are being persecuted as such. We need your support. You can send letters of denunciation to the Greek embassy or consulate or organize protests outside the respective buildings. For donations to the defense fund & more info, write to: Anarchist Coil, c/o Reality Now, P.O. Box 6326 Stn A, Toronto Ontario, Canada, M5W 1P7.

TORONTO

Lots of people have been writing, wanting to know what happened to the people arrested during the Day of Action at the survival gathering. Well, there were 14 arrests (that does not include arrests from earlier in the weekend, or the civil disobedience that took place Monday morning.) Of the 14 arrested the majority were from the US, and were forced to pay bail ranging from \$100 to \$1000 dollars. The average bail was \$200. The majority of the bail came from money Toronto had received over the weekend, the rest came from donations taken on the spot (thanks to everyone who emptied their pockets). The overwhelming majority of the bailies skipped out on their set date (which we expected) so their bail was forfeit (which we expected). To date only 2 people have returned the money we paid for them. At the moment we have over \$500 in lawyers bills waiting to be paid, with more still to come. If anyone we bailed out could send us some cash, it would be much appreciated. Any excess will go to San Francisco to help with their work on next years gathering. Send cheques or money orders to The Anarchist Circle, PO Box 435 St. P, Toronto Ont. Canada, M5S 2S9 Special thanks to the two of you who paid!

Three people (all Canadians) have had their trial date. One had all charges dropped by the prosecution, and the other two, had theirs put over to a later date.

That's about all we know as of now, watch MAYDAY for any further info.

AUTONOMOUS COMMUNITIES

STRATEGIES FOR FIGHTING RAPE

In all situations we must defend ourselves and each other from attack. The community that can rely upon each other for this kind of support and make the fight against rape a priority will be that much stronger and united on other fronts.

Rape and other pogromism (the hunting down, for purposes of torture, of specific groups i.e. Blacks, gays, wimmin) are problems that any community attempting to be autonomous must try to deal with realistically, practically and effectively. Police, medical institutions and the courts cannot ever be relied upon to protect anything but capitalist(s). But we can't use this as an excuse to tolerate attacks on members of our communities. We can't resign ourselves to feeling helpless either. Communities that allow rape to perpetuate are reinforcing the state's justification for use of police. Inaction also splits our ranks: and make no mistake, it is not wimmin who divide from men when we demand this respect for and action around our safety, but men who divide from wimmin when they behave in a misogynist manner, or are accepting of someone who does.

Some autonomist community tactics to fight rape:

Begin by eradicating rape 'at home'. Collectively confront sexually abusive members of your (either geographic or chosen) community. Allow them the chance and give them the help it takes to change, but if they refuse, or deny the problem, they should be collectively ostracized in whatever way the community decides. Perhaps ostracization techniques could be decided on a case by case basis (this would differentiate this tactic from lawmaking).

It is important not to leave the responsibility of confrontation solely up to the womyn who has been assaulted or harassed. If the womyn wants no confrontation to happen, for one reason or another, this must be respected. The womyn or wimmin, if still alive, must always be consulted. ■ collective action is taken.

Public confrontation of rapists (if the rape or incest survivor desires) in the form of physical and verbal confrontation at his favourite 'hangouts' or his workplace.

■ and confrontation of the rapist is pretty much the only solution when you happen upon an attack - and wherever you are, always be alert, and react ■ screams or strange behavior (if ■ man/men are forcing a womyn into ■ car, etc. you can be pretty sure it should at the very least be investigated). Even some anarchists would be tempted to call the police instead of acting themselves. Let me emphasize that the

womyn will not necessarily be safer with the police, who will probably insult and harass her - more so if she is a sex trade worker, or a womyn of colour. As well, whether they arrest the attacker will depend on more on his social status and colour than on whether he was being violent or threatening.

In the same vein, community vigilance (especially in or areas of neighborhood) armed or unarmed is a way to deal with the possibility of stranger-rape or attacks.

I.D. postering is the bad trick that some sex trade workers use to help each other through the availability of the attacker and can get a picture, all the better. If it is a stranger, poster the vicinity in which the attack happened with a description of his physical appearance, time, place and his tactics. It will help womyn in the area to be aware, and if people actually know him, they will be the wiser for it.

Wimmin and their children should invest in some self-defense training. This is one of the most important things you could ever do for yourself. WENDO, an all-wimmin's self-defense course designed (assuming that you will be smaller and lighter) to show wimmin how to defend themselves from attack, is an excellent method which does not take too long to learn, and does not rely on brute strength - yet is very effective. WENDO is offered throughout North America. Your local Rape Crisis Centre

should know where you could find a course (in Toronto, our Centre offers them for free).

Make information about the availability of services from your local Rape Crisis Centre available to all your womyn-friends. They can then make the choice to use them if they want.

Be supportive of rape/incest survivors in your community. Don't tell them what they need, or what they should have done. Be responsive to what they may be trying to tell you they need by way of support. The womyn must take back control over her life. Above all, believe the womyn who says she has been raped. And never the survivor of rape or an abusive relationship. The only people who deserve blame are the attackers.

Really eradicating rape begins with giving our children the chance to have a healthy sense of sexuality and self-worth (none of this homophobic, male supremacy shit). Provide them with a straightforward, explicit sexual education, free of fear; full of the understanding of self-determination and fun for all. When we can provide this, our female children will have a better chance to know that they have the perfect right to refuse abuse and guilt, and male children will be more likely to refuse to abuse.

IT'S ABOUT
BREAKING DOWN
THE SYSTEMS
OF POWER!



AGENTS CRACK UP

The Canadian head doctor whose work is most celebrated among U.S. intelligence professionals today isn't a diabolical fiend, but rather a professor who does his best to solve the psychological problems of RCMP undercover agents.

Dr. Michel Girodo of the University of Ottawa's Psychology Department doesn't have an easy task, because the nature of his subjects' work creates disorders unknown to ordinary people, even ordinary neurotics.

After a five-year study of 270 undercover agents, Girodo reported that they had been better adjusted emotionally than most ordinary people when they started out, but after they had been working undercover for a time, they tended to be **more** neurotic than the typical outpatients at psychiatric clinics, and subsequent to leaving undercover work they remained more likely to be mentally disturbed than people generally.

In a spate of published and unpublished studies, Girodo

has examined the personality changes exhibited by undercover agents: changes in values, principles, and personal identity; **an** exaggerated sense of self-importance and a lack of interest in regular law enforcement duties; poor impulse control with conduct and discipline problems; paranoid reactions; and post-traumatic stress reactions. Probably most worrisome to Girodo's employers are those agents who come to identify with their targets.

Blinded by his managerial professionalism, Girodo never pauses to wonder whether maladies like these should logically lead one to conclude that something is fundamentally wrong with undercover police spying. Instead, the assumption that agents must practice entrapment, deception, and personal betrayal stands as the essential unstated backdrop to the entire *oeuvre*.

Girodo therefore, just like his MKULTRA forebears, does not trifle with the ethical issues. When the time comes the North American governments will not have any difficulty finding doctors who will specialize in studying and treating the problems of concentration camp guards.

REGISTERED TRADE MARK
Cops

There's no disguising the real thing.



Cops
are it.

Reviews

@ distribution

396 7th street #2
Jersey City, NJ
USA 07302

@ distribution is another excellent distributor of anarchist publications. Their catalogue is available for a large (\$.39) self addressed stamped envelope, or a dollar outside the US.

Nuclear in the U.S.

We have available a package of information on the nuclear weapons production complex in the U.S.A., for anyone interested in resisting this. It's all available for \$1 to pay for photocopying and postage. The package was compiled by Gary Borman, and is available from Reality Now, P.O. Box 6326 Stn A Toronto Ont, M5W 1P7 Canada.

CHILDREN AND FEMINISM

Children and Feminism is ■ amazing book put out by the Lesbian and Feminist Mothers Political Action Group. It cost only \$6 for this 284 page book, from LAFMPAG P.O. Box 65804 Stn F, Vancouver B.C. V5N 5L3 Canada

Covert Action Information Bulletin

P.O. Box 50272
Washington, D.C.
20004 USA

Covert Action is truly a very unique and well researched magazine. Their most recent issue is mostly on the Middle East and Intifada: The Palestinian Uprising. A heavy read indeed, and well worth the expensive cover price. Single issues are \$6 each and subs. for 4 issues are \$17 in the US, \$22 in Canada, and \$27 for Europe

Libertarian Book Club

339 Lafayette st. Room 202
New York, NY
USA 10012

The Libertarian book club is a volunteer, non-profit organization dedicated to the widest level of distribution and support of Anarchist publications. They distribute an incredible amount of amazing books. So send \$1 US for their catalogue.

SONGS OF ANARCHISM AND REVOLUTION

Songs of Anarchism and Revolution, a tape of traditional songs from the international anarchist movement, is now available ■ North America from Reality Now Publishers. This tape is a wonderful collection of historical 'anthems' from anarchists, including 'A Las Barricadas' from the Spanish Civil War, 'Hey, Hey, Down With the Police' from pre-1917 Russia, and 'L'Internationale'. Available for ■ from RN Publishers, P.O. Box 6326 Stn A Toronto Ont, M5W 1P7, Canada



Direct Action

Box DA
c/o Raven Press
75 Piccadilly
Manchester, UK

The Direct Action newspaper covers struggles of interest to all working-class people. It is the paper of the Direct Action Movement (DAM), which is the British section of the International Workers' Association. "We are fighting to abolish the state, capitalism and wage slavery in all their forms and replace them by self-managed production for need not profit." A very important paper. Subs. are £3.80 for six issues overseas or £6.60 for 12.

Endless Struggle

#1-1145 Lily st.
Vancouver, BC
Canada, V5L 4H5

Issue #8, Summer 88 covers the Toronto Anarchist Survival Gathering, Squatters in London and Berlin, Rock Against Racism, fanzines, SSDC etc... A very good magazine with lots of contact addresses and reviews. Single issues are \$1.50 in Canada, and \$2 overseas (US funds).

Front Line

P.O. Box 915, Stn F,
Toronto Ont.
M4Y 2N9

Front Line News is the newspaper of The Animal Liberation Front Support Group Toronto. They had a new issue out in time for the Survival Gathering, which included info on the five arrests in Toronto, and the ensuing police harassment, as well as action info from around the world, and stuff about veganism, plus the goriest front cover and the coolest back cover I've seen in ■ while. Subscriptions are \$10 a year.

Fireweed: A Feminist Quarterly

P.O. Box 279
Stn. B
Toronto, ONT
Canada, M5T 2W2

Fireweed is a really amazing magazine, or should I say book? It comes out as ■ bound book. Each issue explores a different topic, and the last two issues should be of great interest to readers of *Reality Now*. These issues were devoted to class. "Our intention has been to make accessible new stories, theoretical pieces, and poems which show how the oppression of women and women's resistance to that oppression differ on the basis of class, race and sexuality." Single issues are \$3.75, and subs for 1 year are \$12, outside Canada add \$3.

WHAT IS DIRECT ACTION ?

There are many groups and organizations that have begun to use the term "direct action". It has been used to encompass many types of actions and it's meaning is ambiguous enough to suit the needs of the definers. Direct action has many motivations and unfortunately has come to mean not only self-directed action, but action directed from above as well. Direct action therefore, needs some defining.

The primary consideration for direct action is the idea that it is self-directed. Action grows out of the desires and needs of people to finally express themselves beyond official channels. It can either be spontaneous or an outgrowth of a theoretical or philosophical opinion. What is crucial is that it emanates from the people who are committing the action, whatever it may be. It must be an expression of the people doing the action or the action is either meaningless or manipulated.

The self-direction stems from the decisions reached by the people/person involved in doing the action. It is only then that action take on the form of self-direction. It is not enough that people follow the ideas of someone else without total involvement in the decision to commit action, the planning and the reasons. If people are merely following others, or the ideas of others, the self-direction is negated. It becomes directed activity. This is the ultimate destruction of direct action. This is the danger of leaders or national organizations or a "central committee".

The leaders justify "directed action" as expedient and efficient. They criticize self-directed action as being too cumbersome and too time consuming, that it interferes with actions that need to be done. They then impose the notion that "direct action" means simply - people taking action, and not being passive or apathetic. Therefore anything that quickly motivates people to action is good and all else becomes too much wasted energy.

Posing "directed action" as the spontaneous desires of the grassroots, these manipulators are actually imposing their will upon followers who think that their own personal desires happen to coincide with the leaders' desires. The leaders then presume not only to speak for people, they begin to direct the activity of people and finally to "think" for people. It is really the authoritarian mindset that exerts itself in the form of "directed action". We must begin to counter these authoritarian notions of "directed action" with the anarchist idea of self-directed action.

Without going into a lengthy discussion, it is sufficient to say that there is truth in the criticism of self-directed action. Direct action emanating from the full participation of all involved can indeed be cumbersome and many times may fall short of pure efficiencies, but it is necessary to point out that the end does not justify the means, rather, the end is the means by which we achieve it. We are searching for methods of struggle that allow for the most egalitarian participation possible. We still would take the immediate inefficiencies and the cumbersome methods over authoritarianism any day. We must understand that anarchism is a process of learning how to become efficient and effective with egalitarian methods.

Allen-Nation



Reviews

A Day Mournful and Overcast

C.P. 282, Succ. "E",
Montreal, P.Q.,
Canada, H2T 3A7

is a personal account from an "uncontrollable" of the Iron Column. The Iron Column was an armed group on the front line fighting the fascist armies in Spain from 1936 to 1939. This is a very intense and inspiring account from an Anarchist Revolutionary that should not be missed.

"We have never been understood, and this lack of understanding has not rewarded us with love. We have struggled - and there is no need here for false modesty, which leads nowhere - we have struggled, I repeat, as have few others. Our firing line has always been in the forefront, if only because from the very first day we have been the only ones in our sector."

A Day Mournful and Overcast is also in Spanish, and can be ordered for \$2 (\$1, plus postage).

Anarchafeminism

12531-G Harbor Blvd.
Suite 188
Garden Grove, CA
USA 92640

An excellent magazine which injects anarchism with the feminist consciousness it needs. Available for \$1.50 p.p./subs are \$6 for 4 issues from Gabriela.

A New Column

12531-G Harbor Blvd.
Suite 188
Garden Grove, CA
USA 92640

"A black banner publication of the creative anarchists networks". Available for a donation.

Anarchy

c/o C.A.L.
P.O. Box 380
Columbia, MO
USA 65205

A Basic Call to Consciousness

IS A VERY IMPORTANT BOOK, which is totally relevant when viewing the past and possibilities for the future. This should not be missed. The people at Notes are in great need for funds following the fire, and by ordering *A Basic Call To Consciousness* you will have given them some much needed help.

The Haudenosaunee - the Six Nations Confederacy, or Iroquois - were once a powerful people, living in the northeast portion of the North American continent. In September, 1977, the Haudenosaunee presented the papers in this book to the Non-Governmental Organizations of the United Nations in Geneva, Switzerland. The Non-Governmental Organizations had asked for papers describing the conditions of oppression suffered by Native people in the Americas.

"In the beginning, we were told that the human beings who walk about on the Earth have been provided with all the things necessary of life. We were instructed to carry a love for one another, and to show a great respect for all beings of this Earth. We are shown that our life exists with the tree life, that our well-being depends on the well-being of the Vegetable Life, that we are close relatives of the four-legged beings. In our ways, spiritual consciousness is the highest form of politics."

"Feudal society in Europe appears to have arisen as the result of a number of conditions which existed following the dissolution of the Roman Empire. It was based on a system by which rulers of warrior castes became strong enough to demand and extract fealty from warriors. There arose, generally, an administrative centre, usually a castle, and around these were agricultural people who were usually protected from outside aggression by their 'lord', the sovereign of the manor. It appears likely that technologies arose which created economies which made the feudal society both possible and perhaps even inevitable in Europe."

"The feudal lord often held dictatorial power over his 'subjects', especially the peasants. Military protection was necessary because of the continuous state of 'feuding' among the various lords. The 'peaceful people', or peasants, were caught in the middle. The land and everything on it, including the animals, plants and people, were under the domination or dominion of the feudal 'lord'. This lord demanded loyalty and a part of the peasants' crops as well as some of his/her labor. Feudalism could be far more brutal and humiliating than is outlined in many histories. Some feudal lords exercised what is called 'the right of the first night', a custom which referred to the right of a lord to a peasant's bride."

"Prior to the rise of feudalism, it is fair to state that most of the agricultural people of Europe were local tribesmen of various kinds. Feudalism imposed the concept of sovereign, dictatorial rulers whose rule was imposed by military might, and gave (rise) to the true European peasantry."

"Our liberation process is not one that is exclusive to us as humans, but also includes other life forms that coexist and are as oppressed as we. The liberation of the Natural World is a process which is being undertaken in a most difficult environment. The people surrounding us seem to be intent on destroying themselves and every living thing."

"A liberation theology will develop in people a consciousness that all life on Earth is sacred and that sacredness of life is the key to human freedom and survival."

A Basic Call To Consciousness, is available for \$7.95 plus \$1 postage in US funds from Akwesasne Notes, Mohawk Nation via Roosevelttown, N.Y., USA 13683.

"A journal of **DESIRE ARMED**". Aiming at bimonthly publishing, this is the journal of the Columbia Anarchist League. They would very much like your address(es). Subs. ■ \$3 for 6 issues individuals in N. America, and \$6 elsewhere by surface mail.

Androzone c/o B. Peuportier,
BP 192, 75623 Paris,
CEDEX 13, France.

Androzone is an anarcho-gay fanzine from France which is in English, French and a bit of German. An important addition in creating anarcho-gay culture.

Bayou La Rose
P.O. Box 2576
San Diego, CA
USA 92112

An excellent paper focusing on political prisoners, Indian peoples, the environment, labor struggles etc. Subs. are \$5 a year, \$10 a year overseas.

Flag
BM Hurricane
London, England
WCIN 3XX

Now monthly, Black Flag is a vital source of information. "For Anarchist Resistance". Outside of Europe subs. are: Surface mail 2 issues for 10 pounds, 6 issues for 5 pounds. Airmail subs. are 12 issues for 15 pounds and 6 issues for 7.50 pounds. Prisoners can receive Black Flag free upon request; non-earners free on receipt of sac's or postage.

B.O.
c/o Spartacus books c/o Liberie Alternative
311 West Hastings, 2035 St-Laurent,
Vancouver, B.C. Montreal, PQ
V5B 1H6 H2X 2T3

Bevy Of Anarchist/Feminists "We are a group of womyn drawing on anarchist/feminist ideas to form a socio-political, and cultural analysis that is relevant to womyn". Magazine is available for a donation.



Reviews

Bulldozer

P.O. Box 5052, Stn A
Toronto, Ontario
Canada M5W 1P7

The Marionette/Prison News Service is a dual monthly prison newsletter written within Marion Prison with production work done in Toronto. The Marionette covers the situation in Marion prison, while the Prison News Service deals with news about other prisons and resistance and repression in general. Cost is \$10 per year or free in exchange with other papers.

Counters to Fight Repression

P.O. Box 1435
Cathedral Station
New York, N.Y.
USA 10025

They publish "The Insurgent" which covers the anti-imperialist, Black Liberation, Puerto Rican Independence revolutionary resistance movements and prisoners. Subs. are \$6 for 6 issues. Foreign subs. are \$12. Free to prisoners.

Counter Information

c/o 43 Candlemaker row
(Pigeonhole 81)
Edinburgh, Scotland
U.K.

"In Counter Information" we report often-censored resistance, in the hope of encouraging such activity". News sheet published every 2 months. Subs. available for donation.

Crazy Horse Spirit

c/o The International Office of
the Leonard Peltier Defense Committee
P.O. Box 6455
Kansas City, KS
USA 66106

"For all who honor and defend those who seek to live for Peace/Equality, Justice/Freedom". Details Leonard Peltier and native peoples struggle. Subs. are \$12 for 4 issues in N. America, and \$25 US funds elsewhere.

Cultural Survival Quarterly

11 Divinity Ave,
Cambridge, Massachusetts,
02138 USA

Somewhat academic, this magazine explores the lesser-known situations of indigenous people in struggle. Volume II #4 has good information on indigenous peoples of Africa, Southeast Asia and the Middle East, focussing on the armed struggles these people wage. \$3.50/issue from Cultural Survival Inc.



Earth First!

P.O. Box 5871
Tucson, Arizona
USA 85703

"No Compromise in the Defense of Mother Earth!" Documents the Earth First movement which uses "monkey wrenching" (ie sabotage) to stop environmental destruction. Definite chauvinistic attitudes, but contains invaluable info.

Gay Community News

62 Berkley Street
Boston, MA
USA 02116

"For fifteen years, the lesbian and gay weekly". Plus information on gay and lesbian prisoners. Sub. rate is \$33 per year.

Green Anarchist

19 Magdalen road,
Oxford, England
OX41RP

Though profoundly ignorant ■ working people and union organizations, this magazine is still ■ good source of info., and lively source of debate. Overseas subs. are ■ pounds for 10 issues.

GRUB

Dragonfly Farm
Lake St. Peter, Ont.
Canada KOL 2K0

This rural magazine has been published for over 10 years. Articles are always diverse, and generally focus on spirituality, feminism, personal politics, poetry and local views. Always interesting and informative. Send \$2 for a sample copy, or \$7 for a 4 issue sub.

Ideas and Action

P.O. Box 40400,
San Francisco, CA
94140, USA

Published by the Workers' Solidarity Alliance, I&A stands for direct action, solidarity, and direct rank and file management of their own struggles. Subscriptions are \$6 for 4 issues (\$7 overseas) from Ideas and Action.

Industrial Worker

3435 N. Sheffield Avenue
Chicago, IL
USA 60657

Official paper of the Industrial Workers of the World (I.W.W.). "ONE UNION, ONE ENEMY". Subs. are \$1.50 for ■ 6-month intro, \$4 for ■ regular 1 year.

Kinesis

Vancouver Status of Women
301-1720 Grant st.
Vancouver, B.C.
Canada V5L 2Y6

Published 10 times a year. Its objectives are to be a non-sectarian feminist voice for women and to work actively for social change, specifically combating sexism, racism, homophobia and imperialism. "News About Women That's Not In The

Reviews

Dailies". Subs. are \$17.50 per year or what you can afford.

Libertarian Workers Bulletin

P.O. Box 20
Parkville 3052
Melbourne
Australia

(Published 2 to 3 times a year. The Bulletin is published by the Libertarian Workers for a Self-Managed Society, which is an Anarcho/Communist group. Sub. rates are \$8 Overseas Airmail or \$4 Overseas Se-mail for 2 issues.)

Libertarian Labor Review

P.O. Box 2824, Stn A
Champaign, IL
USA 61801

"A journal of anarcho-syndicalist ideas and discussion". Published twice a year. Subs. are \$5 U.S., outside U.S. plus \$5 overseas postage.

MAY DAY

Editors
(contributions)
P.O. Box 536
Decatur, GA
USA 30031-0536

Publisher
(mailing list, donations)
C/O Gabriela
P.O. Box #266
El Segundo, CA
USA 90245-8366

If you are an active @narchist group, or want information on and updates on the anarchist movement in N. America then contact "A Continental Newsletter for the Anarchist Movement". May Day publishes brief reports of events, analysis of events, and notes from Network meetings. Subs. are available for a donation. Free to Prisoners.

New York Anarchist Black Cross Newsletter

151 First Ave, Box 66,
New York NY,
10003 USA

"We want to inform people on Prisoners' situations, prison conditions, and the goal of prison abolition." Available free to prisoners; for donations or exchanges for those on the outside.

No KKK-No Facist USA!

220 9th St. No. 443,
San Francisco, CA,
USA 94103

"Newspaper of the John Brown Anti-Klan Committee", available for \$1 plus postage, \$6 for an 8 issue sub.

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is ...

- a Native American word meaning "life in balance" - harmony among humans, animals and nature.
- a Finnish phrase which roughly translates to "I need a vacation."
- a new magazine designed to help individuals act directly and cooperatively.
- all of the above and more.

For four issues, send the equivalent of two hours work or \$9.00 along with your name and address to:
Lomakatsi, Box 633,
1377 K Street NW
Washington, DC
20005

an anti-profit collective

No Picnic

P.O. Box 69393
Station K
Vancouver, B.C.
Canada V5K 4W6

Issue 1 contains A.B.C. info., Ecomedia and other @narchist news. Subs. are \$4 for 4 issues. Free to Prisoners. Issue 3 is even better than #1 or 2 definitely worth a read.

On Gogol Boulevard

151 First Ave., #62
New York, NY
10003 USA
for \$1.00

OGB is a Networking bulletin for activists East and West. It focuses on autonomous resistance to both superpowers. It's an invaluable resource for international solidarity. Strongly recommended.

Open Road

Box 6135, Stn G
Vancouver, B.C.
Canada V6R 4G5

"Our liberation will be disaster for the rich and powerful". Open Road is one of our favorite papers.(yep, its totally cool). Highly recommended! Subs. are for two hours pay. Free to Prisoners.

Project 1313

P.O. Box 1313
Lawrence, KS
USA 66044

"A magazine of anti-authoritarian politics and indigenous culture". Send a donation.

Survival Network Newsletter

P.O. Box 2576
San Diego, CA
92112 USA
for \$10 a year of \$15 a year overseas

This is an excellent bulletin of up to date news on prison, Native, labour and anarchist struggles. Readers of Reality Now should definitely subscribe to this, as well as send them material to print. Don't Miss it.

The State Adversary

c/o The Anarchist Alliance of Aotearoa
PO Box 78-104
Grey Lynn, Auckland
Aotearoa (New Zealand)
0113-5074

One of the few sources of information on the scene in Aotearoa (New Zealand). Plus they send out cool stickers or leaflets with nearly every issue. (Im not sure if you have to include the New Zealand with the address.)

Reviews

The New Catalyst

P.O. Box 99
Lillooet, B.C.
Canada V0K 1V0

"A Quarterly Review of Western Regions". A very informative tabloid focusing on the environment in B.C.. Subs. are \$12 for 6 issues in Canada, and \$18 Canadian funds for the US and Overseas.

The Phoenix

c/o CASNP
16 Spadina road
Toronto, Ont.
Canada M5R 2S7

Published quarterly by the Canadian Alliance in Solidarity with Native Peoples as a member service. Membership regular \$15, Senior, student, unemployed is \$5.

The Thunderbird Prison Alliance

c/o Thunderbird Free Press,
P.O. Box 193, High Bridge, NJ,
USA 08829

is a "international coalition of prisoners culture groups, political activists, watchtower support networks, medicine societies etc." "For Native American Rights and the Preservation of Traditional Sovereignty." *The Thunderbird Free Press* is the official publication of the Alliance. It is sent free to prisoners. Paid subs. are \$5 a year USA or \$7.50 overseas. Cheques or money orders should be sent to the Alliance Secretary and made payable to William C-H Coppola.

Urgl-Orp c/o Nicole
P.O.Box 2541, Stn. D,
Ottawa Ont.
Canada, K1P 5WG

"Are You Comfortable?" Well this magazine might change all that. Urgl-Orp offers a pretty extensive criticism of modern life with a strong positive focus on veganism/animal liberation. Available for \$1.

COMING ON

P.O. Box 6705 Stn A
Toronto Ont.
M5W 1X5 Canada
Sample issue \$3

A excellent gay anarchist "pom" magazine which features many amazing articles you can't get anywhere else. The first issue, called "Jerking Off", was published last year and raised a big stink in the anarchist community over questions of sexuality, pornography and power. The new issue is bigger, more focused, and in my opinion better than the first. Of special note are the articles on AIDS, a fascinating debate about the role of "Jerking Off/Coming On", and in general its willingness to deal with difficult issues and sexuality in a bold, explicit and open manner.

Into The Night

c/o Stokes
1980-65th st.,
#3D Brooklyn, NY
11204 USA

"A newsletter for freedom for political prisoners held in the US". The two issues that I've seen (3 & 4) had information on the Ohio 7. Issue 3 had a statement from Raymond Luc Levasseur, and Issue 4 had some very upsetting information/documentation from a Grand Jury testimony of Felipe Micheal Noguera. In this testimony F. Noguera willingly names names, explains codes and generally tells all. Amazingly enough this traitor still continues to move in left political circles. Published 12 times a year Subs. are \$15 a year, foreign subs. add \$15 US for airmail, Unemployed subs are \$10. Make cheques payable to Joyce Stokes.

Assholeism

Assholeism is what you practise when you talk about unity, but do nothing in practice to achieve it. Most likely that is not clearly understood so I'll give a few examples of it:

- Assholeism is YOUR truth is the ONLY truth if not THE truth.*
- Assholeism is talking behind people's backs.*
- Assholeism is spreading rumors and believing in rumors.*
- Assholeism is believing in gossip and gossiping.*
- Assholeism is hostility instead of communication.*
- Assholeism is not helping others correct their mistakes.*
- Assholeism is never forgiving a mistake even when the one who has made it has corrected it.*
- Assholeism is using force against other because they disagree with you.*
- Assholeism is manipulating others against those you have differences with.*
- Assholeism is when you have differences with others, but won't tell them what they are.*
- Assholeism is not supporting even the good work of others because of some differences you have with them.*
- REAL Assholeism is when no matter what the enemy is doing to someone, all you can do is watch, or at most wish them well, because you have differences with them.*
- Assholeism is Liberalism, and Liberalism serves only the enemy.*

Carl Harp, Washington State Prison,
Walla Walla, Washington
January 2, 1980.



THE media fears us, the politicians loathe us, the intellectuals despise us and the police investigate us. Something must be going on. Or why else would anarchists inspire such a strong reaction from those with power and privilege? **W**HAT they fear is something they can not understand — a resistance movement that develops just beyond their ability to control. Bringing forth all their worst fears that their petty little world of comfort and consumption will be brought to an end by the refusal of the great unwashed to participate any longer in the subjugation of themselves and others. **S**UCH a movement is anarchistic because we seek to challenge all the structures that limit our ability to take responsibility for our relations to each other and to all other living beings. It is a movement because our strength derives not from ideology but from the creative power of the individual within a vibrant social context. A movement has no leaders and centres. It grows as people open up to each other, exploring possibilities of being that exist outside the narrow confines of production and consumption. Developing a culture that resists our drive towards ecological and social destruction, that asserts our connectedness to the earth and to each other, against the money-driven, fear-induced isolation of the modern citizen. **P**ARTICIPATING in a movement is not as easy as joining a political organization. It all depends on the initiative and self-activity of individuals, collectives and communities. But that is what they fear the most — a radicalism that combines the personal and political, the practical and ecological, challenging the divisions of race, gender, class and sexual orientation that separate us. **S**o for any people who are reading this because you're interested in anarchism — it is up to you. But we're willing to be of assistance in providing information and help even if it involves simply getting together and throwing around ideas. We by no means wish to be exclusive by the use of the term anarchism. The 'anarchist' movement exists in a dynamic relationship with the anti-authoritarian elements of other social movements of the powerless and dispossessed. Together we can do alot. **T**HERE is nothing magical about "being active." It just takes initiative, creativity, and an openness to each other.

If anybody in the Toronto area wants to find out
what's happening they can contact the Toronto
Anarchist "Hotline" at (416)-536-2514



Subscriptions and donations to Reality Now help us keep this work going. Subscriptions are \$8 in Canada and \$9 US funds elsewhere for four issues. Sample issues are available for \$2 for the latest & \$3 for the last two. (Please make cheques and money orders payable to Reality Now). Reality Now, P.O. Box 6326 Stn A, Toronto Ont. M5W 1P7, Canada